JANUARY, 1942 VOLUME 124

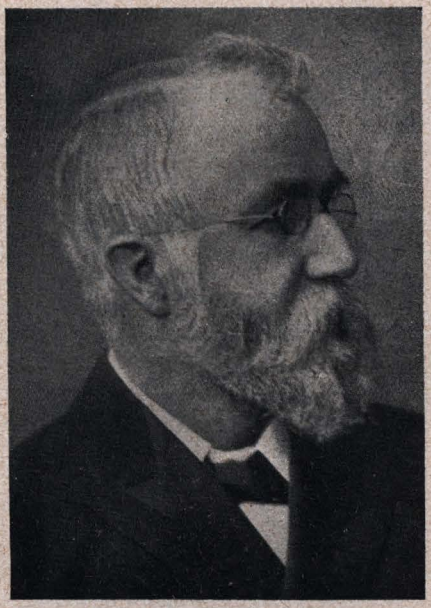
THE 1792 1942

MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

THIS NEW YEAR



GEORGE GRENFELL: CONGO PIONEER (see page 7)

THERE will be general agreement with the assertion that, had the choice been left to us, we should have selected something other than the present world situation as a setting for 1942. We look back with longing to the peace and tranquillity of 1842 when the B.M.S. Jubilee was kept: and to that of 1892 when the Centenary was marked. Now we come to the third Jubilee at a time when devastation, destruction and death are abroad on a scale the world has never known.

What are we to say? Are not the circumstances of our times a challenge to our faith and a summons to our wills? May it not be that we are called to live in these dangerous days because, in the strength of God, we can be equal to their demands? In relation to the B.M.S., to our churches at home and to every reach of our lives, we need to respond to the summons, "*Quit you like men, be strong!*"

The churches will be asked to make a large extra contribution to the B.M.S. during 1942. But the B.M.S. also wants to make a large contribution to the churches. 1942 should be a year for rehearsing the great things which God has done through our missionaries. Mighty things have taken place since the Centenary Celebrations in 1892.

In 1892, the mission to the savage head-hunters of Lushailand in India had not begun, nor had the equally appealing and successful mission in the Kond Hills. Serampore College, then a mere shadow of its initial greatness, is now serving the whole Church of Christ in India. In China, the first fruits of a great subsequent harvest were only beginning to appear, and Shensi had not been occupied. The Congo mission was but emerging from the stage of foundation laying and seed sowing. The total church membership there was less than 500. To-day it exceeds 32,000.

The past fifty years have also seen the formation and growth of our medical organisation, of the vast and significant co-operative movement, of the emergence of native church leadership, and of much else.

All this and more we can tell to our people, and bid them lift up their hearts, so that they may respond, "We lift them up unto the Lord." H. L. H.

CAREY, THE BAPTISTS AND THE WORLD MISSION

By THE BISHOP OF WORCESTER

Better known to Baptists as Dr. W. Wilson Cash, for so long General Secretary of the Church Missionary Society and preacher of our Missionary Sermon at the last Assembly. We take the opportunity afforded by this article to offer our good wishes to the writer as he assumes his new and responsible duties.

MISS EVELYN UNDERHILL in her illuminating book *Abba* says, "The World is not saved by evolution but by incarnation. Nothing can redeem the lower and bring it back to health but a life-giving incursion from the higher. What we look for is not Utopia, but something which is given from beyond. Emmanuel, God with us, the whole creation won from rebellion and consecrated to the creative purposes of Christ." I use this quotation for the opening of my article because, in writing about the Baptist Missionary Society, one must see its noble work in relation to the plan of of God for the world, and see it, too, as a movement that is no mere human effort, but a part of a divine initiative that has its origin in the Incarnation.

First of all, let us go back to that day one hundred and fifty years ago when Carey sailed for India. Was this an isolated incident in the religious life of our nation? Was it something peculiar to one denomination? To ask such questions at once leads us to an amazing fact of those early days of the modern missionary enterprise. From 1732, when the first Moravian missionaries sailed from Germany, to 1806, when Mills and his friends founded Protestant foreign missions in the U.S.A., there was manifest a movement of the Holy Spirit through certain consecrated men, who caught a vision of the world's need of Christ, and who gave themselves in a complete abandon to the preaching of the Gospel to all nations.

This movement began among the Moravians of Germany, and developed among both Free Churches and Anglican people in England and among Protestant Churches of North America. But it was not a man-made scheme because, humanly speaking, these movements were largely unrelated. God was at work calling out His servants in two continents, summoning men to a great task, and men who were divided ecclesiastically and theologically. Yes, the fact remains that God chose a divided Church to evangelize the world. The urgency of the task seemed to make it imperative that the Spirit should work wherever there was an open channel. We see, therefore, how the Spirit transcended human barriers between Church and Church, how He worked in divine grace and blessing through men of widely differing views. Whatever we may say about our particular and distinctive types of Churchmanship, God works through us all. It is this fact that lies behind the formation of the Baptist Missionary Society.

IF space permitted, we could trace out this theme down the one hundred and fifty years we are thinking of to-day, and we should, I think, see the crowning evidence of the claim I make in the further fact that the Holy Spirit, who initiated this movement in divers ways and through differing branches of the Church, is still working through all these divided agencies and is bringing them to a new unity; a unity they are learning through the experience of a century and a half of co-operation. Can we not see how the one Spirit has worked through Moravians in South Germany in 1732 who, as a little company of peasants, prayed for the salvation of the world; through Carey as he struggled to win members of his denomination to faith in the missionary purpose of God; through Wesley and the Methodists; through the L.M.S., the C.M.S., and a host of others in this country, and through the Williamstown group in Massachusetts in the U.S.A. in 1806? Yes, we agree God does work in this way, and movements that seem small, detached, unconnected and unimportant, are seen in the light of history to be part of a divine plan. God took the "weak things" of the earth—men with few resources—and entrusted them with a world-wide enterprise. They began operations in days when the

A HIGHWAY THROUGH THE BUSH Photo: Malcolm Guthrie

latitudinarian spirit damped down all fervour and slew at birth all spiritual initiative. They worked under adverse circumstances. Most people said the time was inopportune, and it was foolish to attempt any such work. The churches and the nation were largely hostile to missions. Yet this movement has become the most world-wide and extensive movement of all history. It has achieved miracles of success because all along the real initiative lay with God. He began it and planned it, and to-day we know it to be part of a divine programme slowly unfolding before us. To-day we see more of God's purpose in the missionary enterprise than Carey did, but with our larger knowledge we fail to show the same sense of abandon and devotion that made those early men so great.

TO-DAY God speaks again. He summons us to listen to "What the Spirit saith unto the Churches." What is the lesson of it all? If Carey's day was "inopportune," so is ours. If he followed God's leading in spite of human obstacles, so must we. If he represented but a part of a divine plan, so must we regard our work to-day. We are summoned to hold ourselves at the disposal of God, while there is given to us a fresh unfolding of His will and purpose. The implications of this in co-operation and united action, in fellowship and unity among the Churches, are very far reaching.

Carey and others were sensitive to the work of the Spirit. Consequently great things were accomplished. To-day we are more rigid, our committees are less alive to the urge of His Spirit, and we are apt to guide our missionary policy by the expediency demanded by the times in which we live. I believe this is another "day of God" when God is fulfilling His purpose in many ways, but a day, let me say, when God is searching the world for consecrated lives, for men and women so filled with the Spirit that once more miracles can happen. But if we are to reap the world-harvest after one hundred and fifty years of patient sowing of the seed, we must go back to the origins of the movement we represent; to the Incarnation and the Cross, to a personal faith in a Saviour Who really does save, and to God Who answers prayer.

Lord Elton expressed this in a letter to *The Times* on April 2nd, 1940. He deplored the fact that to-day "there are no clear-cut edges." He said, "In an age of faith the edges of thought are clear-cut . . . Against a fanatical paganism we cannot victoriously defend the Christian heritage without setting ourselves to recover the Christian Faith." This is very true, and it illustrates again the fact that God is at work in the world. Shall we not work with Him?

DO YOU AGREE?

A LONDON minister writes:

"I should like to take this opportunity of thanking you for the MISSIONARY HERALD in its present form. In spite of the restrictions of these days, it is a splendid journal, always full of interest and a real inspirer of the people of our churches in their missionary zeal."

If you feel in any degree like this, will you try and secure a new reader for our Magazine? Your Magazine Secretary will help you in this. It can be done by passing this copy on to another church member. The more eyes that read it, the better for them and for us.

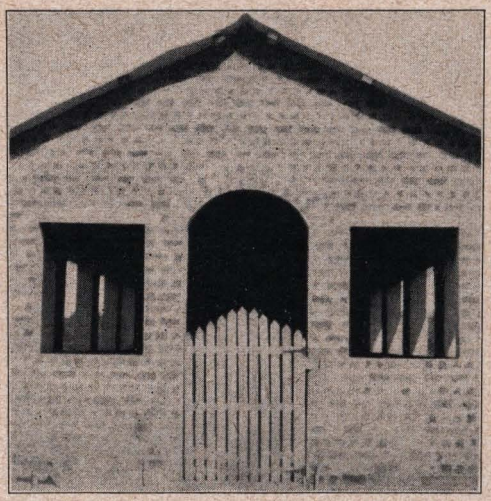
YAKUSU RE-VISITED

By C. E. PUGH, Congo Field Secretary

Mr. Pugh served on the Yakusu staff from 1909 until his appointment as Field Secretary in 1925. He gives a striking picture of a recent visit to his former station.

OVER a thousand miles of the Congo river separate the present home of my wife and myself at Léopoldville from our former home at Yakusu. It has recently been our joy to revisit the station where we worked for many years, and also to see part of its district. Great changes have taken place since I first joined the Yakusu staff thirty-two years ago. Among them are those which have taken place in the realm of transport. Prolonged journeys in a huge dug-out canoe, propelled by thirty or forty paddlers as we visited the riverine towns and villages, taking six or seven weeks to cover the entire distance, are now made speedily in the mission motor boat. Tedious tramps through the almost impenetrable forest, have given place to travel along roads, more or less good, in the mission car.

On our recent visit we passed into the Yakusu district from that of Yalemba by car. Fifty miles through the forest brought us to the Yakusu sub-station of Yalikina on the main river. Hundreds of scholars awaited our arrival, each contingent singing songs of welcome in the Lokele language. Both at Yalikina and in the surrounding villages, we found abundant evidence of the vitality of B.M.S. work in all its forms. It was a joy to have the opportunity of speaking to those who thronged the various Houses of God. Here the seed sown many years ago has become a great tree.



A CONGO SCHOOL-CHAPEL OF BRICK [Photo: The Editor

TWO or three hours' journey by motor boat up the Congo, a day later, brought us to another centre in the heart of Lokele land. This stands in a long line of villages which stretches along the river bank. There about a thousand adherents were waiting. Native pastors, area superintendents, teacher-evangelists, elders, deacons, church members and scholars, vied with one another in welcoming us. A table served as a platform. I was thrilled to acknowledge the words of welcome spoken by men whom I had known as boys, and who had been faithful in the service of Christ's Church for more than a generation.

From this riverine district, we passed by car into the forest. A seven hours' run of eighty miles gave a clear idea of the extent of Yakusu's work in this comparatively small part of the vast area. Brief halts were made at about a dozen villages to enable me to meet teachers and scholars, and to give short talks to them. At one village we saw a *girls'* regional Boarding School with its forty-five scholars, under the direction of the local teacher-evangelist and his wife, this being the first of such schools that we had seen away from a mission station. Its existence and success are evidence of the change which has come over public opinion regarding the status of women in this district.

YAKUSU itself has grown almost out of recognition. The development of evangelistic, educational, medical and industrial work has called for constantly increasing accommodation. It was a great privilege to conduct a Sunday morning service in Yakusu's most recently erected building, the church, which is of vast proportions. The congregation of about two thousand was very largely composed of young people—a very hopeful sign. The hundreds of scholars in

the various station schools include those of all ages, from the babes in the kindergarten to the very much grown-ups in the women's and workmen's departments. The aim of each of the schools goes far beyond the impartation of a sound knowledge of the subjects taught. It is the development in all of character based upon Christian teaching that shall express itself in life and conduct.

The beginnings of Yakusu hospital can still be traced in two small rooms of only a few square feet which were erected in 1909. It has now become a great institution with its administrative block : men's, women's and children's wards : operating theatre : X-ray room, and so on. The maternity ward was a joyful place when we visited seven radiant mothers in it. Just as Yakusu multiplies itself in its evangelistic work, so does the hospital in its reach and influence. There are seventeen rural dispensaries connected with it, placed at strategic points in the area the better to combat disease and bring relief to the suffering. It was our good fortune to see the beginnings of the great leper camp which is being established just across the mile-wide river opposite Yakusu. A vast tract of forest is being cleared where houses are being built for the accommodation of at least a thousand lepers. This enterprise is a government project, but the medical direction of the camp will be entirely in the hands of the Yakusu doctors.

BOTH the girls' and the boys' schools have their industrial departments, but the chief undertaking in this direction is the Yakusu Press, in which several girls and boys receive training in printing, bookbinding, etc. The ministry of the printed word is a most effective one in Congo, and the Yakusu Press uses this ministry to the full by the thousands of books and pamphlets which it issues year by year.

One sees to-day a great harvest being reaped at Yakusu. " Herein is that saying true : ' One sows and another reaps '." The toilful and patient sowing of the years long past is now yielding results so abundant as to be almost incredible. Those of the sowers who still remain, and to whom it is given to look upon the greatness of the harvest, rejoice with the reapers. They, on their part, find inspiration in the knowledge that they reap the profit of the toil of others. They are thus led to encourage themselves in the great Lord of the harvest for the labours of the present and for those of the days to come.

A BRAHMIN HOME IN DACCA

By GLADYS M. NORTHFIELD, Bengal

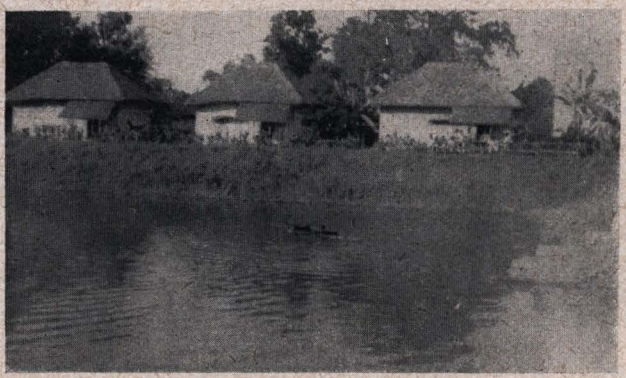
SOME time ago we were able to accept a long-standing invitation to the ancestral home of one of our students. The family are not only Brahmins, but also big zemindars (landowners), and there are no Christians living within miles. The journey itself took about ten hours from Dacca. We started off at midnight, more or less comfortably, by river steamer.

In the early morning we enjoyed to the full the beauty of a river trip. Here and there we saw remnants of homesteads and villages where the river bank had been completely washed away, but more often we saw sticks marking the dangerously shallow places where " churs " were forming—that is, new land coming up. In fact, we passed many such river-made islands, already under cultivation. At 9.30 a.m. we arrived at our destination. We were met, with the never-failing courtesy of these people, at the steamer by our student, his elder brother (representing the family), and other brothers and uncles and cousins. We descended to an open ferry-boat and were ferried to the bamboo landing stage, to the great entertainment of the local " small fry." To them a Sahib *and* Memsahib are " rare birds." A short walk brought us to the ancestral home, where we were warmly welcomed by the father, an invalid. In the background, out of the corner of my eye, I saw saris fluttering as the womenfolk took peeps at us.

The guest-room, facing the river and open to the glorious view across fields of young rice and jute, was placed at our

disposal. I was then taken by Baidya to see his mother and the womenfolk. We were all rather shy at first, except one small maid of five or six years, who completely adopted me. Everything had been done to make us comfortable, and we spent that day getting to know our hosts. During the late afternoon Baidya and a cousin took us for a good walk through the fields and by the river, the much worshipped Padma, or as we know it, Ganges. A valuable opportunity this with two lads, with life at the university opening out before them.

On our return, I put on a sari after bathing, and all shyness was dispelled. I sat in the back apartments with the women and girls all round me, and at their request sang some English hymns. Again the opportunity was here as I gave the Bengali version of the theme of the hymn. After one Bengali hymn, "Listen," said the mother, "what a hymn, 'There is no one beside Jesus.'"



SWIMMING POOL AND CLASSROOMS, DINAJPUR, INDIA
[Photo : Miss M. Edwards

Dark had fallen some time since and I was called out to dinner, which Baidya and his brothers vied with each other in serving us, while two or three senior members of the household solemnly sat and saw that we lacked nothing, while we tried everything that was put before us.

THE next day was a busy one. We were taken to visit as many homes in the village as possible. All were high caste, though many were poor. Morning and afternoon, until late in the evening, we went from one to another. In most cases Baidya skilfully manœuvred my husband and the young men who accompanied us to a distance, and I was left with the women and girls, many of the older women being much too shy to come into the presence of a strange man.

By showing them the photograph of our four children, I got an opening every time. "Where are they?" "Oh, we could not leave ours," and so on. Then I told them of the call, and how it is only in His strength that I had been able to do that which is impossible for them and for me. Fortunately I had my Bengali hymnbook with me, for they often wanted to hear a hymn. Frequently they asked for an English one, and again the message would be given. Our progress from homestead to homestead was not unlike a royal procession, for our followers stretched out behind us, gathering in numbers as we went.

At one point we visited a girls' school, being run on insufficient funds and inefficiently because those responsible had not counted the cost before embarking on this enterprise.

We left, promising that we would visit them again, and Baidya's mother is already planning to entertain us in the "cold weather," "when," as she says, "the village will be at its best." I think the very least we achieved there was excellent practice for my Bengali. As I write Baidya is once more a boarder in the hostel, preferring to stay here, two miles from the university, instead of in one of the university hostels. Our students are practically all students in intermediate colleges and not of the final classes which are held in the university itself.

We ask your prayers for these lads, many living away from their village homes for the first time. There are many temptations for them in a city, and there is an opportunity for them to find Him, "The Way, the Truth and the Life."

OUR NEW LEADER

IT is generally known that the Rev. B. Grey Griffith, B.D., will be retiring from the position of Home Secretary in April, after fifteen years of resolute leadership in difficult times. More will be written and said about him later.

We welcome as his successor the Rev. J. B. Middlebrook, M.A., of Huddersfield. Mr. Middlebrook was trained at Rawdon College, Leeds University and Mansfield College, Oxford. He settled as minister of New North Road Church, Huddersfield, in 1923 and has remained there, notwithstanding many overtures from other churches. He occupies a unique place in the public and religious life

MR. MIDDLEBROOK

of the town. He stands high in the councils of the Yorkshire Baptist Association and has taken a foremost place in its fine work among youth. In a wider sphere he is a valued and trusted member of the Baptist Union Council and has spoken with effect on its platform and on that of the Baptist World Alliance. His support of the B.M.S. has been consistent and enthusiastic.

In early middle life, Mr. Middlebrook brings to his new office a rich experience of pastoral work, sound scholarship, business acumen and evangelical fervour. He will have the good wishes and prayers of a host of people as he comes to the B.M.S. at a time of peculiar perplexity and challenge.

A CONGO PIONEER

GEORGE GRENFELL ranks high among African pioneers and explorers. He was one of the first to enter Congo. His name is linked with the famous steamer *Peace* which he designed, assembled on the banks of the great river, and on which he voyaged on his exploratory journeys on the main stream and its tributaries. The man and the boat played a leading part in establishing our upper river stations, and served as a link between them and the base station for twenty-two years; both passing through amazing adventures and perils. Before their courses were finished in 1906, the Gospel had begun its remarkable triumphs among the Bantu peoples in that part of Central Africa.

Grenfell's story should be told to each succeeding generation, and especially to the children, so that its record of heroism, achievement and consecration may grip them and fire their enthusiasm for world evangelisation. An immediate opportunity to do this is provided by the fact that the International and Junior Sunday School Lessons for February 8th, 15th, 22nd and March 1st are devoted to Grenfell's life and work. It is an opportunity for every Sunday School teacher to seize.

The Religious Education Press has prepared the necessary lesson material for teachers. A new biography, *George Grenfell: Peace Pioneer*, has been written by H. L. Hemmens. This is published in stiff paper covers at 1s. 3d. net, and in cloth boards at 1s. 9d. net (postage 3d. extra in each case). W. W. Bottoms has prepared a booklet of four outline lessons on Grenfell, 3d. net (by post 4d.). These may be obtained from the Carey Press, 19, Furnival Street, London, E.C.4.

SUNDAY SCHOOL LESSON HELPS

THE National Sunday School Union annual volumes of their well-known "Graded Teacher" Lesson Helps are ready. The *Primary Graded Teacher*, the *Junior Graded Teacher*, and the *Intermediate Graded Teacher* (price 4s. 6d., postage 4d.), each contain over 300 pages and nearly 80 maps and pictures, while the *Beginners' Graded Teacher* (3s. 6d., postage 4d.) has 272 pages and 40 illustrations. Each contains full notes on the respective lesson course of the British Sunday School Lessons Council; training class notes; lesson outlines, and suggestions for worship and expression work. All are bound in cloth boards.

Dr. Townley Lord's *Notes on the Scripture Lessons* (price 4s. 6d., postage 4d.), which deal with the Junior or International Lessons, are intended for the teacher unable to attend training class. W. D. Bavin's *Pocket Notes* will prove a boon to the busy teacher. Ask for the Baptist edition when ordering.

The Story of Stockton Baptists. By S. Pearce Carey, M.A. *Price:* Cloth boards, 4s. 0d. net.; Paper, 3s. 0d. net. Carey Press.

THIS record of Baptist witness in the north-east for one hundred and sixty-six years was well worth the telling and Mr. Carey has told it worthily. Mr. Carey knows his subject, for he was minister here for a period and he has never lost contact. The book is well illustrated.

THE INFLUENCE ABIDES

LOOKING FOR WHAT? SOME OF INDIA'S WOMEN
[Photo: Miss M. Edwards

MUCH of the time of a missionary is occupied with training native helpers for various forms of service. Many of these continue in active association with the work. Others leave to marry, and others find occupation in other spheres. What happens to some of them is revealed in these pen-pictures of some of the former nursing students in the Lushai Hills.

" Several of the old nurses have been in to see us recently. It was good to see *Chami* and her five children. Chami has kept wonderfully young for a Lushai woman, and she has developed in a most encouraging way. As was the case when she was training, she is still outstanding and her well-balanced commonsense outlook is reflected in the progress made in her village of which her husband is the chief.

" Chami and Rovi we regard as real friends. *Rovi* was with us for three months at the end of the year. She came to fetch Malsawmi, her little adopted girl, for school holidays, and they were to stay with us one week before going to their village. But Malsawmi developed a serious attack of acute rheumatism which held them fast. The influence that Rovi exerts sometimes astonishes us. She is a real leader, appointed by the chief as a member of the village welfare committee. She is often invited by the church elders to conduct services. She leads the big girls' class in Sunday School and is generally respected by the people.

" *Buki* also came in from the distant village where her husband is a teacher. They have one of the most attractive baby girls we have ever seen. Buki has been in charge of the primary department in their Sunday School, with an attendance of about seventy children and with several teachers under her guidance.

" *Darnghengi* came in too, with her little girl. All these, and other old nurses, willingly give their help in cases of illness and the people of their villages speak highly of them.

" A Village Welfare Association has been formed. One of its main activities is the placing of nurses in a few of the villages. Three have been appointed so far, of whom two are girls trained with us. *Lalliani* has been appointed to her own village and the surrounding district. *Khuangkungi* is being sent to a more distant district. These should do good work. Khuangkungi has had much experience in village work for which she is particularly suited. These nurses receive a small monthly allowance from the Association and the villagers provide rice and a house. They are expected to attend midwifery cases and to give ante- and post-natal care. We expect they will do much besides.

" The arrival of Wants' Boxes was an unexpected thrill and we marvelled at the generosity which prompted the sending of such gifts in times like these."

E. M. OLIVER
I. M. GOOD

IN MEMORY OF DR. HILDA BOWSER

IT was announced at the last meeting of the General Committee held in Peterborough, that it had been decided to found a memorial to the late Dr. Hilda Bowser, who lost her life through enemy action while on her return to India. The memorial will have two parts.

The first is the erection of a waiting hall at Rahmatpur Hospital in India with which Dr. Bowser was so long associated. The cost of this will be borne locally.

The second is a Scholarship for the training of Indian Christian girls as doctors. Increasingly we are coming to rely upon the services of trained Indian Christians for medical missionary service, and this Scholarship will assist in this direction.

It is felt that many friends of the Society, who admired and honoured Dr. Bowser and who have medical work at heart, will gladly share in the provision of this Scholarship. Gifts may be sent to the Rev. B. Grey Griffith, B.D., 19, Furnival Street, London, E.C.4.

1792 — 1942 CELEBRATIONS

AS we enter the New Year, interest in our 1942 Celebrations is widespread, and preparations and plans are being made in many parts of the country. Month by month these pages will contain matter which is related to the Celebrations.

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IT cannot be emphasised too often that this is something more than a money-raising effort. Money will come into it, for the work to which the B.M.S. is called and committed cannot be done without money. But the purpose of the Celebrations is crystallised in the chosen watchword :

To celebrate is to consecrate :
To consecrate is to evangelise.

We plan to draw every church and church member, every young people's organisation and every Sunday school into our enterprise. We want everybody to hear the story of our overseas work, so that their spiritual pulses may be quickened to a degree that will issue in a new and fuller consecration of themselves to Christ and His service. Through that story it is our hope that numbers of men and women of all ages, and of children, will hear the claim and challenge of Christ that they should become His followers. In a word, from evangelism abroad, we hope to lead to new evangelism at home. From conversion on the mission field, we hope to see conversion in our home churches.

* * * *

AN enterprise must be organised if it is to reach success. Preparations for the Celebrations began behind the scenes before the war began, and they have been continued ever since. Here are the broad outlines of the plans :

1. The Celebrations will begin with the spring Assembly next April and will continue for a year.
2. The country is divided into areas in each of which a director or directors will be appointed.
3. The Association Meetings next spring and summer will observe the event.
4. Towns and villages associated with the formation and early years of the B.M.S. will have united gatherings, as will other large centres.
5. Friday, October 2nd, 1942, and the two following days will be set apart for special observance in every church.
6. A fund of 150,000 guineas is to be raised for the help of existing commitments and the promotion of new projects.

* * * *

AN important place is being given to publications in spite of difficulties in paper rationing. Here are details of what is in hand.

1. *Achievement :* A Popular History of the B.M.S. by Dr. F. Townley Lord. In cloth boards, with coloured wrapper and illustrations. 2s. 6d. net (by post 2s. 11d.). This will be published shortly.
2. *The Kingdom of Light and Love.* A cantata, compiled by H. L. Hemmens, telling in song and speech the story of the B.M.S. For rendering by children with the help of adults. 1s. 6d. net (by post 1s. 9d.).
3. *Sunday Anniversary Hymns*, including words and tunes the founders would have sung, and more modern hymns. Prices to be announced.
4. *Material for the Use of Lay Preachers.* For use in sermons and addresses.
5. *A Pageant of Baptist History.* By E. A. Payne. First successfully produced at the Baptist World Congress, Atlanta, in 1939. Price, 1s. 0d. net (by post 1s. 3d.).
6. *A Hymn Sheet for Missionary Meetings.* Price to be announced.
7. *A Series of Booklets* on fields and phases of our work, with special reference to the last fifty years.
8. *Literature for Women and Women's Meetings.* Particulars to be announced.
9. *The Story of the Society told for Children.* By W. E. Cule, late B.M.S. editor. Particulars to be announced.

In addition, a film of Carey, demonstrations and other material are in preparation. All publications should be obtained from the Carey Press, 19, Furnival Street, London, E.C.4.

THE EDITOR'S NOTE-BOOK

Miss R. A. Eekhout

MISS REBECCA A. EEKHOUT, who died at Skelmorelie, near Glasgow, on October 24th, 1941, was accepted for service with the Baptist Zenana Mission in 1893. She served at Agra, Delhi and Bankipore (Patna), and was one of an outstanding group of women missionaries whose ministry in the zenanas of North Indian cities is gratefully remembered. She was a faithful and devoted worker, and old friends in India and elsewhere will hear with sorrow of her death. She retired in 1921, since when she continued to serve India and the church at Hillhead, Glasgow, of which she was a member. Her death was painless and peaceful and she was spared prolonged suffering.

General Committee

EACH association, church and subscriber is entitled to make nominations for the General Committee of the Society for 1942-3. Such nominations should reach the Home Secretary, the Rev. B. Grey Griffith, B.D., 19, Furnival Street, London, E.C.4, not later than January 31st.

* * * *

Educational Evangelism in Cuttack

"THERE were three baptisms here this morning—two Hindus and a Christian schoolgirl. Of the Hindus one was a Telugu and the other an Oriya. The local church now supports a Telugu evangelist to work among the Telugus of the town, and this is the second baptism this year. One of our girls was baptized last month, and there are others attending the preparation class."

E. C. WIGNER.

* * * *

Congo Christians on Active Service

A CONSIDERABLE number of Congo Christians are engaged on active service in the African campaigns, either as medical workers with the rank of sergeant, or as soldiers, or as porters. The Yakusu missionaries report that they have sought to maintain contact with those from their area so engaged, and have sent the native church magazine to all whose addresses are known.

A C.M.S. missionary, who writes from the Sudan, has enclosed the names of ten Yakusu Christians who ask for New Testaments and hymnbooks in Lokele. He adds that they are an enthusiastic set, who hold services in a disused girls' school which was placed at their disposal by the C.M.S.

It is good news that God's grace is at work in the hearts of these soldiers. We are grateful to friends of other Societies who have encouraged them in their Christian life which is rendered much more difficult by the strange and terrible circumstances of war.

* * * *

Temperance in India

OWING mainly to the unbroken political deadlock in India, there have been no important developments during the last few months in regard to Temperance and Prohibition. The authorities have, generally speaking, maintained the restrictive policy of the late Congress Governments.

In the Central Provinces, for example, a recent Press Note says :

> "There is little doubt that a considerable part of the money formerly spent on drink is now being utilised to provide better food and clothing for the families of the ex-addicts. There is also a consensus of opinion that the prohibition of country liquor has helped many persons to reduce or clear their debts. The substitution of sweets and tea for liquor in ceremonies connected with marriages, deaths and religious festivals is a welcome change to be noticed in some districts."

The area in the provinces under prohibition is 22,278 square miles, with a population of 3,928,345 (nearly equal to that of the whole of Scotland). Prohibition now covers approximately one-fourth of the area and population of the Central Provinces.

FREDERICK GRUBB.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund :—A Baptist, 12s. ; J. B. T., £10 ; Restitution, £1 10s.

Medical Fund :—Miriam, £2 ; J. B. T., £5.

Deficit Fund :—X. Y. Z., 10s.

China Relief Fund :—Anonymous, £1.

Gift Week Fund :—H., 5 ; Haslemere, £3 ; S. M. B., 5s. ; Widow, Aberdeen, £1.

* * * *

We are asked by the secretary of Spurgeon's Orphanage to acknowledge the gift of £1 to their funds from M. J. W.

Departures

11th November, Rev. R. Lund, B.A., for Kasauli.
17th November, Miss E. W. Evans, for Colombo.

Births

8th September, at Sianfu, to Dr. and Mrs. J. Menzies Clow, twin sons.
27th October, at Berhampore, Ganjam, to Dr. and Mrs. Stanley F. Thomas, of Udayagiri, a daughter (stillborn).
17th November, at Shanghai, to Rev. and Mrs. Barrington Light, of Tsingchowfu, a daughter—Jean Constance.

Death

24th October, at Skelmorelie, near Glasgow, Miss R. A. Eekhout, formerly of the India Mission.

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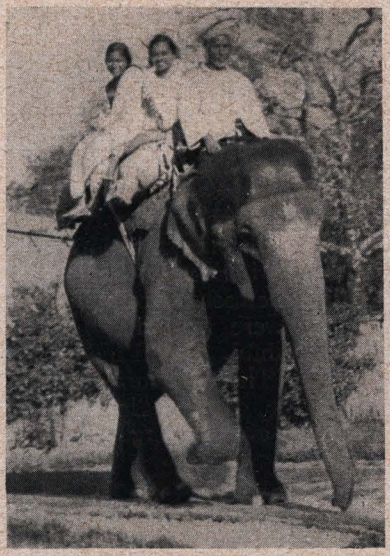
MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

LIGHT OUT OF DARKNESS



TWO INDIAN TEACHERS OUT FOR A RIDE
[Photo : Miss M. Edwards

IN the darkness and bewilderment of our times we may well give thanks for some knowledge of history. For while history records many black hours in the life of mankind, it also tells of many great deliverances.

The Bible is full of such situations. The sombre years when the judges held sway in Israel were the background for the immortal idyll of Ruth. When the epoch of Uzziah ended, a young priest dedicated his life to the Lord, high and lifted up, and became the mouthpiece for truths still valid and powerful. God's greatest gift appeared when man was spent and faith was dead.

The clouds hung heavily when Francis of Assisi resolved to reproduce the life of Jesus in his own life. The dissolute and harsh days of the Restoration saw the production from a prison cell of John Bunyan's *Pilgrim's Progress*. The coarse and godless days of the eighteenth century were redeemed by the appearance and mission of the Wesleys and the evangelical revival. When Europe and lands beyond it were in convulsion and Britain was menaced by the truculence of a dictator and by the threat of invasion, William Carey emerged as the van of the modern missionary enterprise. Of dark happenings throughout history, men of insight and judgment can claim, in the words of the Bishop of Lichfield, that they were catastrophes heralding salvation.

THIS must be our faith in this hour. Out of the evil of man, God can and will produce some better and enduring thing provided He has human instruments who seek to know His will and are prepared to do it whatever the cost.

God has given us in our 1942 Celebrations an opportunity by which catastrophe may be turned into salvation. For these Celebrations can be used to release a new tide of the Spirit which will revive our churches and impel them to evangelistic effort at home and overseas and which will bear its share in shaping a new world order on the only sure and lasting basis. All this and more may happen if we are willing.

It is when darkness covers the earth and gross darkness the people, that the Lord arises.

H. L. H.

THE RETURN OF THE PROPHET PEOPLE

By H. J. CASEBOW, B.D., Thysville, Congo

Many of our readers will recall the disastrous effects of the spurious "Prophet Movement" which swept our Lower Congo region twenty years ago. Mr. Casebow's article shows the happier conditions which now obtain there.

"GOOD-BYE," I said to a crowd of Congo women seated on the ground, as they chatted together and puffed at their pipes. Some stared blankly back at me and gave no answer. Others shrugged their shoulders and turned their backs. Further on I met a crowd of men drinking palm wine and talking among themselves ; they too gave me no welcome sign of greeting. I passed on to the centre of their village where stood what was once a large brick church, capable of holding over three hundred people. The thatched roof had fallen in ; rafters, doors and window frames had been eaten by white ants and hung in shreds ; some bricks, dislodged from the walls, lay crumbling on the ground ; and grass, shrubs and trees were growing inside. It stood there, a ruin, shunned by all except the sheep, goats and dogs of the village.

What could be the explanation of those sullen faces and the ruined school-chapels in many a village of that district ?

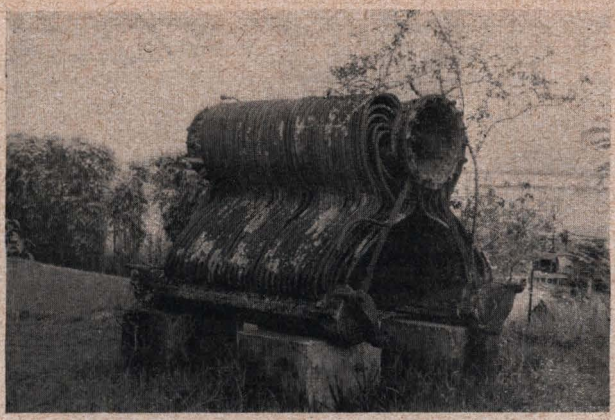
Ten years before, in 1921, a man of that district, Simon Kibangu by name, declared that he had received a commission from God to heal and to preach. Crowds flocked to him from all parts of the lower Congo, bringing with them the sick and the dying. Mission hospitals and dispensaries were soon emptied of patients, for they had heard of a quicker way to recovery. But no genuine cases of healing were ever brought to the notice of the missionaries working in that area. Pathetic stories were told of sick people trying to persuade themselves they were healed, fearing that if they admitted they were not they would be rebuked for their lack of faith.

The dislocation of railway services and the blocking of roads owing to the crowds travelling to Thysville *en route* for the "prophet's" town ; the refusal of the people to work in the fields, believing, according to the prophet's preaching, that the second coming of our Lord was imminent ; and the growth of an anti-white spirit in the movement ; all combined to compel the Belgian government to act in the matter.

Simon Kibangu and many of his followers were caught, tried and exiled up the river, six hundred to eight hundred miles away from their homes. This action of the government helped to increase the feeling of bitterness towards the Europeans, and especially towards the Mission which was held responsible for the calamity ; for as one chief, ten years later, exclaimed reproachfully to me, "Had you white men never come to our country to tell the story of Jesus Christ, our relatives would never have been torn from us and sent into exile !" Family life, the continuity and growth of which is the first concern of every Congo man and woman, had been disrupted. No wonder then that the chiefs and head men of the villages did all they could to prevent their people from remaining in fellowship with the Mission Church ! Others had voluntarily and resentfully withdrawn themselves from the Church, and others were in exile. Only a few remained faithful. Could the churches of Wathen and Thysville survive the blow ? This was the question in many hearts after the sad events of 1921.

TEN years have passed since I visited that village with the derelict school-chapel and unfriendly faces, and twenty years since the outbreak of the Prophet Movement. During this latter decade there has been a remarkable return into the fellowship of the Mission Church and, of the many causes that contributed to it, some are specially worth mentioning.

In 1932 some women, who had been with their husbands in exile, returned down river to put their children to the Mission school at Wathen. They were thrilled to meet their loved ones again and to visit the old places. But when they entered the villages they had known eleven years before and saw the derelict school-chapels, they were amazed. "Why have you never rebuilt them ?" they asked. Their surprise was greater when they learnt of the bitterness that still smouldered in the hearts of the people towards the Mission.



A RELIC OF THE "PEACE." THE BOILER ON THE RIVER FRONT AT LÉOPOLDVILLE, CONGO [Photo : Malcolm Guthrie

Then the women told their own story ; how, in exile, they, too, had been angry and had ceased to worship God. They, too, had wished they had never heard the Good News. But, as time went on, they began to compare their lot with that of the heathen people among whom they were settled. Soon they were counting their blessings and praising God again and, not long after that, they were telling the Good News to their heathen neighbours. Now, in that strange land, there were many who would never have heard of Jesus and believed in Him but for the exiled Christians from the lower Congo. When the lower Congo people heard the story of the women, many felt rebuked, and it was not long before they, too, returned to praise God.

Some time after the visit of the women, the stations of Wathen and Thysville had many appeals from villages for teacher-evangelists. It appeared that the Roman Catholics had been going about the villages, especially among those still separated from our Mission, threatening the chiefs and headmen that, if they did not accept Catholic teachers into their villages, they would be prosecuted, saying that it was a State law that their children must be taught. Faced with the dilemma of accepting Catholic teachers or going back to the Mission and appealing for Protestant teachers, they, for the most part, chose the latter course. "For," they said, "the B.M.S. is our mother ; she taught us, and if our children must be taught, she shall teach them." So, in ways beyond our imagination and control, the barriers were being broken down.

FROM many who have rejoined us during this period we learned that, though separated from the Mission, they were confident that they were not separated from God, and though forbidden to hold services in their villages or attend Mission services, they made a daily practice of reading the Bible and praying in the privacy of their own homes. And among others who had in anger severed all relations with the Mission were some who, in like manner, worshipped in their homes and prayed that "the Holy Spirit would soften our hearts and open the way for a reconciliation." And their hearts were softened and the way was opened for a reconciliation, and today new school-chapels are being built where once the ruins stood.

God was not absent from their midst and so, from this infant Church, we learn something we need often to remind ourselves of to-day. No calamity, no schism, no persecution, or suppression of religion can ultimately kill the work of the Spirit of God in the hearts of those who have learnt, however simply, to love and worship Him.

William Carey's Guiding Rules

1. To set an infinite value on human souls.
2. To abstain from whatever might deepen India's prejudice against the Gospel.
3. To watch for every chance to do good to the people.
4. To preach Christ as the means of conversion.
5. To esteem and treat Indians as equals.
6. To guard and build up the "hosts being gathered."
7. To labour incessantly in Bible translation.
8. To be instant in the nurture of personal religion.
9. To give myself without reserve to the cause, not counting even the clothes I wear as my own.
10. To expect great things from God : to attempt great things for God.

THE FRINGE OF OUR AREA

By Dr. HANDLEY G. STOCKLEY

This record of a journey taken recently in northern Shensi gives a vivid picture of general and missionary conditions in this distant province of China which has been under the stress of war for over four years.

THIS was really a holiday trip, but it was used to further our Christian witness. We were besieged with patients everywhere we went. The Sianfu hospital is so well-known throughout the province that when one of us walks along the streets in a town miles away from the hospital, we hear the people whispering as we pass by, " The doctors of the Baptist Missionary Society." By means of this trip I was able to get a much better idea of the outlying churches and of the little groups of church members who are scattered here and there in the country districts and in the caves of the hills.

Miss Major, Mr. Suter and I set out on the journey early one morning. Our train left at 6.45 a.m. and we had hardly taken our seats in it when an air-raid alarm sounded. The train drew out of the city into the country and then stopped. The passengers alighted and scattered over the countryside. Miss Major and I went under some trees where we had to wait until 3.30 p.m. before the " all clear " was heard. During the waiting a Chinese railway doctor spoke to us. I found he had worked with my wife's father, a medical missionary who was killed in Honan some years ago. This doctor had been in France with Chinese coolies in the last war. He invited us to his house nearby and entertained us there. Nine enemy planes passed over us on their way to bomb a city and twenty-nine went to the capital of the next province.

At Yao Hsien, our next stop, we held services for twenty recently baptised members. I interviewed a few patients. The Christians here are very simple and fervent. They have much to learn, but I learnt something from them.

THE next day we set out with two carts for Pei Tung Kuan. I walked the entire twenty-three miles through hilly country. I wore grass shoes and no stockings, for this is convenient as, when rivers have to be crossed, one can stand in the water and refresh one's feet. While in this place, there were constant air-raid alarms and planes were frequently overhead. During some of the alarms we went with the people to take shelter in the hills. This gave me many opportunities to chat with young students and soldiers, and to distribute tracts which were well received. One day while at Pei Tung Kuan we visited a village four miles away and had conversations with individual Christians. In particular we had a good talk with one lad on spiritual

CHINA'S HOPE: SCHOOLCHILDREN AT TSINGCHOWFU [Photo: H. A. Emmott

matters. Large numbers of men are employed in repairing road bridges and all are eager to listen to the Gospel.

One day we set out for Loa Chuan, twenty-three miles away. The journey took us twelve hours and it was hard going in mountainous country in intense heat. We could find no places for tea or drinking water. I have now walked one hundred and three miles in four days, wearing grass sandals or leather shoes. We spent some days at Lao Chuan. One morning I examined the church leaders. On another I saw patients during the morning and took the afternoon service and evening prayers. I also gave some much needed talks on hygiene.

We stayed at other villages in each of which we had fellowship with the Christians. This trip has helped me to realise what excellent work was done by the early pioneers in Shensi, and how urgent is the need for educated Christian leaders in all these northern districts so that these little groups of church members may be shepherded and instructed and led out into aggressive evangelism.

HERE is the story of Mr. Ching of the village of Yao-tze-Tsun near Loa Chuan where our church is now housed after being twice bombed in its city premises. Mr. Ching was helping in our little primary school there, but was not a Christian. Mr. Ching read his Bible but was very critical and sceptical. But the day came when Christ made him realise that he was a sinner, that God had forgiven him and had raised him to a new life. Now, because of this experience, he knows the power of Christ to give new life. He seems a very humble man, and is a trophy of grace. Mrs. Ching allowed us to use her little house for seeing patients for four days in succession as all the sick people in the district seemed to want attention.

Since we returned to Sianfu there has been considerable bombing in the city. The Scandinavian Alliance (C.I.M.) preaching hall has been destroyed and Miss Yensen's (C.I.M.) house has been wiped out. Miss Yensen, a Norwegian, has been forty years in China. She is full of praise to God for preserving mercies.

It has been good to see some of our Christians in their little cave homes and villages and to have services with them. But we have met large numbers who have never heard the Gospel and we have tried to reach them. Our work brings its own rich rewards, and as to opportunities in church, preaching hall and street, and in schools, hospital and homes—these opportunities for proclaiming the evangel are almost endless.

AN OLD MAN REJOICES

WHAT BAPTISMS MEAN IN INDIA

By PRAMATHA BHUSAN BISWAS

Here is an account of a forward movement in the villages of Bengal, India, in the neighbourhood of the old-established mission station of Jessore. As we read it and measure its significance, we shall share the joy of the Indian veteran who tells it.

THE Rishi tribe in the district of Jessore numbers about 10,000. Some years ago they accepted the Ghoshpara Mantra which prohibits idolatry, drinking and meat-eating. They are cultivators and basket-makers. Kaliganj, one of their villages, is about three miles to the west of Phaila and Hala, and Chanchra is within two miles to the east. A rest-house has been put up at Chanchra and work is carried on from there.

Last May a number of men in Phaila and Hala were prepared to receive baptism but, owing to strong local opposition, this was postponed. After two months it was felt that the baptisms might take place. The candidates in both villages were visited and prepared for their public witness, which was to take place at Chanchra. The young people of Chanchra entered with enthusiasm into the proceedings and joined the singing band. Little committees were held under the trees and in the schoolhouse until the full moon rose and shone brightly from a cloudless sky. One after another, the candidates from the three villages handed in their names. The leader of Chanchra,

who had long opposed the Christian witness, came forward and assured us that he would stand by the new converts and that he would himself receive baptism at a later date.

THE procession that passed from the mission house through the village to the nearby river will never be forgotten by the villagers. First went the minister, Mr. Mukerji, clad in a white baptismal robe. Next came the singing group with lanterns and hymnbooks led by Rash-behari Babu, and then a long line of over a hundred villagers. A little while ago I could not imagine in a dream that I would be so fortunate as to see a procession like this. The Lord's Name be praised for ever that he has enabled this old man to see this sight !

We then led the candidates one by one to the water. Each was invited to testify to their faith in Christ and, after question and answer, each was baptised. After prayer and the benediction on the river bank, the preliminary ceremony was concluded. Each candidate gave me a gift of from two to eight annas and these were set aside as the first contribution to the newly established Chanchra-Phaila-Hala Church.

The procession then returned to the mission house singing, and the songs continued until after midnight. The singing ended with the united repetition of the Lord's Prayer by a large crowd and the brethren then met together in a love feast. The friends all dispersed at two o'clock in the morning.

WE are hoping that many others will join the fourteen who came in last Tuesday. The work is very promising, but the field is so vast and, as the villages are widely scattered, it means very hard labour. Very little work so far has been done among the women. The people at Chanchra have put up the schoolhouse and twenty-five children are receiving instruction there. The mission house and rest house in Phaila are almost complete. Phaila will ultimately be the centre of the work in this area.

Friends in the homeland will rejoice in this advance and pray that both the workers and the work may be prospered.

A B.U. PRESIDENT

MR. J. A. C. COREA, M.A., the President of the Ceylon Baptist Union, belongs to an old-established Christian family. He was educated in University College, Ceylon, where he took the London B.A. degree in 1927. He came to England in 1937 with his wife, who is a daughter of the Rev. T. A. de Silva. He obtained the diploma of Education of Cambridge University and then specialised in Psychology. He took the London M.A. with distinction in 1939. Mrs. Corea gained the London B.A. honours examination in Geography in 1940. While in this country Mr. Corea preached in many Baptist and Methodist churches and was associated with the Student Christian Movement.

MR. COREA

Mr. Corea is a member of the teaching profession who regards his opportunities in the classroom with boys and young men as openings for the service of God. He serves the churches of the island and takes an active part in extension work. He is typical of the forward looking young leaders in the churches of the mission field who realise that the Gospel has a real contribution to make to national life.

NEWS OF MISSIONARIES

OWING to war-time conditions, it is necessary for a magazine with so large a circulation as the "Missionary Herald" to go to press weeks ahead of publication. Last minute news of missionaries in danger zones cannot therefore be included. Such news is sent to relatives and friends as soon as it is received and to the "Baptist Times," whose editor has kindly promised immediate publication.

A PAGE FROM CHINA

In Shantung

"I TRAVELLED back from a holiday in the mountains without any difficulty. I think this was mainly due to the fact that I journeyed by a night train and there was no one to stop me. On reaching here we were kept on the compound for nearly a month. Services and meetings were forbidden and everything was at a standstill. At first it looked serious as no one was allowed out to buy food, but that restriction was soon removed. We used to skip every day for exercise as there was no other way of getting it in so confined a space. However, our confinement came to an end, but it was some time before we could get permission to start services again.

* * * *

"ALL the work has begun again. The school has re-opened, the hospital and leper colony have been carrying on, and the church services and usual meetings have re-started. Only the women's school remains empty and its future activity will depend largely on the situation. It also remains to be seen how long the two of us can remain here.

* * * *

"THROUGHOUT all the recent difficulties the Chinese Christians have borne themselves well. During the time the church was closed I was constantly meeting all sorts of people, many of whom I had never seen before and they all asked me the same question, 'When can we meet for worship again?' This shows that it means something to them. Of course, they all held services in their own homes, but all said it was not quite the same thing. The fuller fellowship of the church evidently means a great deal to them.

* * * *

"PERMISSION to re-open arrived on a Sunday morning. It was almost service time. However, although nobody knew about it, we rang the bell and in less than half an hour a congregation of about two hundred had collected. None of the people in the distant parts of the city or outside the walls could come, for they were out of earshot of the bell. I have never seen so many people assemble in so short a time."

* * * *

Progress Amid War Conditions

"THE Primary School re-opens on Wednesday. We have had a crowd of applicants for Middle School first year—one hundred and fifteen for forty places! I think the Higher Middle will also be full. We are opening only the first class of that this term, and are hoping to have twenty of our old girls of the thirty-four who 'graduated' last term. Of the rest, some are married, some are teaching and some are in the Nursing School. We hope to have a 'good' set of teachers, too, in all the schools. In the Primary, most of them are our old girls. One, the new Head, is the daughter of Liu Chang Lao (Elder) of Fang Ts'un, a girl who had been through the Bible School under Miss Curtis and Mrs. Bryan and also our own Middle School, and has just finished at the Government High Middle School. It is an experiment to have some one quite so young.

"We have had a lot of bombing round about and Sian has been raided twice this last week just when girls would be gathering for the second entrance examination. So I fear we have lost many applicants. The Government has a School in Ching Yong to which they will go. We heard the East Suburb had been hit, but Mr. Jack Mudd cycled to Sian two days ago and found it had escaped. We have about fifteen girl refugees living on the premises, so we were a little anxious about them. Next year we hope to have a camp for them here.

"We had over six hundred girls in our school last term. This term there will be nearly seven hundred."

JEAN BELL

BAPTIST WORLD ALLIANCE SUNDAY

THE first Sunday of February has for many years been observed in all lands as Baptist World Alliance Sunday. It is a day of common thanksgiving, prayer and testimony, in the churches of our communion. There are uncounted thousands of them, for our people constitute the largest Free Church fellowship on earth. On that day they remember all whom it includes—the persecuted and oppressed, the missionaries at work in every continent; they recall the blessings Baptists have received and the tasks they confront; and they realise anew our oneness in Christ. On February 1st of this year their thoughts will, at the suggestion of the Alliance officers, be specially directed to Britain in view of the historic celebration of the founding of the oldest of Baptist missionary societies 150 years ago. That celebration is to them all the outstanding fact of the year. Prayer and thanksgiving for the B.M.S. will be general. Already we are aware of the intense and practical interest of our overseas brethren in the work of the Society; and I hope there will be no church in Britain in which we fail to remember our link with these brethren, and to offer our prayers for them and for the world-fellowship in which they and we are included, with the same fervour and love with which they will remember us before God.

J. H. RUSHBROOKE,
President, Baptist World Alliance.

NOTES FROM INDIA

Help from India

"SOME time ago Mrs. Hubbard, the wife of our missionary in Kasauli, North India, and other friends there, organised a *Bring and Buy* Sale. Although little time was available for its organisation, the result was excellent. Six hundred and seventy-five rupees were raised, and this sum has been divided equally between the Viceroy of India's War Fund for the Lord Mayor of London's Air Raid Relief Fund and the Mission House Rebuilding Fund."

J. H. E. PEARSE

* * * *

The Indian Secretary Travels

MR. D. SCOTT WELLS, our Indian secretary, has lately visited his former field in the Kond Hills. He writes :—

"I paid a visit to Udayagiri last month. Since I was there last the Theatre Block has been added to the Moorshead Memorial Hospital. The hospital was full and every available bed was occupied. The hospital is rendering fine service to the people in the Hill Tracts and beyond. The girls' hostel is now being used for girls from distant villages who are attending the girls' schools or middle school. It was a pleasure to visit old friends in the villages and to learn of the rapid advancé of the work, particularly in the Balliguda and Tikavalli districts. This progress presents its own problems, and the missionaries are faced with the difficult task of seeing that the converts in many distant places are adequately shepherded."

* * * *

A High Tribute

HIS Excellency the Governor of Orissa and Lady Lewis recently visited the B.M.S. Stewart School at Cuttack and, later, His Excellency sent the following appreciative message :—

"The Stewart School at Cuttack, maintained by the Baptist Missionary Society for the education of European and Anglo-Indian children, is a household word in Orissa and beyond it. My wife and I were glad to accept the kind invitation of the Principal, the Rev. D. T. Roberts and Mrs. Roberts, to pay the school a visit.

"Both in the class-rooms and outside, everything we saw confirmed the high reputation which the school maintains, not merely for its standards of instruction and its success in the examination lists (and the Cambridge Examination results are highly creditable); but even more for the attention given to discipline, to the development of character, and to all those intangible things that contribute to a good tone and a good spirit in a school.

"If I may say so, for the present satisfactory state of affairs very great credit is due to the strong personal influence of the Principal, the Rev. D. T. Roberts, who is so ably assisted by his wife and other members of the staff."

* * * *

Generous and Magnificent

"K. M.S. is a lame woman teacher who has retired on a slender pension. I visit her occasionally and always, without fail, she secretly puts a few rupees into my hand for evangelistic work. I have sent these gifts in various directions—for work in the Kond Hills, for Telugu work in Calcutta and for many other old and new efforts which are being blessed. The other day she pressed a note for 10 rupees silently into my hand. Then she spoke of the bombing of the Mission House in London and asked that this gift might be devoted to the building of a new headquarters. This is the largest gift she has made. It is giving that is generous and magnificent, for it comes out of deep poverty."

MARION L. BELL

* * * *

Gange Girls' School, Delhi

"SOME time ago we celebrated the twenty-fifth anniversary of our removal from the city to Civil Lines. We had a picnic for the children in the early morning and in the evening a gathering of Old Girls. Miss Porteous and Miss Fitzhenry came in and told us of the old days and of the grand 'move.' Miss Tika told us of the school in olden days from the point of view of the scholar and the teacher, as also did Miss Elias, who spoke from the viewpoint of the Christian in the world. A senior teacher told of developments she had seen. There was, of course, much laughter—and I, for one, learned a good deal of the school's history. An Old Girls' Association was formed, and the building of a school chapel was spoken of as a hope to be worked for."

ELSIE LEWIS

CHRISTIAN GIRLS AT BALLYGUNGE SCHOOL, CALCUTTA

1792 — 1942 CELEBRATIONS

THERE are many signs that preparations for the Celebrations are gathering momentum. Directors have been appointed and committees formed in many parts of the country. Some have already gone far in the shaping of their plans.

Bedfordshire, first in the alphabetical list of English counties, may be quoted as an example.

* * * *

The county is peculiar in that it has no Baptist Association, but a Union of Baptist and Congregational churches. It is evidence of the prevailing spirit that the Congregational churches have offered with enthusiasm to join in, and the county meetings this year will be devoted to the Celebrations.

* * * *

A County Committee has been formed with four Regional Committees, and all the churches will be grouped under one or other of these regional Committees. An invitation will be made to Baptist churches, not in communion with the Baptist Union, to come in, as there is evidence that some of these supported the B.M.S. in its early days.

* * * *

For advocacy and publicity, a panel of speakers is being formed. These will be ready to serve any church or society as called upon. The public outside the churches will be approached. Articles will be written for the county newspapers. Opportunities to address Rotary Clubs, Toc H. and similar bodies are being sought.

* * * *

IN Luton, one of the few large towns, a street procession is being planned. The churches here have set up a scheme of missionary study and education for which a central library has been gathered. Sunday Schools and Young People's Societies are invited to work through these study circles with an Eisteddfod as the goal. At this event their work will be exhibited.

* * * *

This Eisteddfod will include models made in primary departments; essays written by elder scholars and young people; maps, posters, cartoons, poems, hymns: with singing competitions, missionary costume parades, etc. Prizes will be offered in each section.

* * * *

Pageants, plays and tableaux are suggested; the first out of doors in the summer; and the other two indoors in the autumn. Those taking part will in this way serve other churches besides their own.

* * * *

FINANCIALLY, a "One hundred and Fifty Fund" is to be established, to which individuals may contribute one hundred and fifty pennies, shillings, pounds, guineas or other amounts. Sunday School classes and women's meetings are among the organisations which will adopt this plan collectively. A final Rally will be arranged for the reception of these gifts. In another direction, homes for one hundred and fifty collecting boxes will be sought.

* * * *

Further, in the words of the B.M.S. Committee member for the county, "There is in some of these proposals a long range and extended benefit to the work. New enthusiasm, new subscribers, new workers, will pour into the life stream of our beloved Society fresh stores of energy." This is important, for we are not working for 1942 only, but for our Society in the coming years.

* * * *

THERE are at least two implications in the above paragraphs. First, they contain suggestions which may be adopted everywhere. Secondly, they lead the Editor to invite other organisers to send him details of what their areas and individual churches are planning so that they may be passed on.

IT is unwise to be definite about publications in war-time, but the following 1942 Celebrations productions will soon be obtainable.

Achievement: The Popular History of the B.M.S. F. Townley Lord, D.D., 2s. 6d. net (by post, 2s. 11d.)

The Kingdom of Light and Love: A Cantata. Compiled by H. L. Hemmens. 1s. 6d. net (by post 1s. 9d.)

Missionaries All: A Pageant of Baptist History. E. A. Payne and K. M. Shuttleworth. 1s. net (by post, 1s. 2d.)

A Century and a Half of Bible Translation. C. E. Wilson. 6d. net (by post, 7½d.)

Orders should be placed with the Carey Press.

The portrait at the head of this page is of Alfred Saker, (Cameroons 1844–1880). Last month's portrait was, of course, of William Carey, (India 1793–1834).

MAINLY PERSONAL

After Thirty-seven Years' Service

THE Rev. Percy Knight, superintendent of the Calcutta Press, has retired after thirty-seven years' service. Mr. Knight joined the Press in 1904 and, after two years, was transferred to the Press at Bolobo, Congo. He returned to India in 1908 and was engaged in station work for seventeen years. Since 1925, the Calcutta Press has been in his care. This Press, which dates back to the days of Carey, has long been a valued servant of our own and other missionary societies. By the quality of its work and the integrity of its methods, it is greatly used by official and commercial firms. Its profits have brought considerable help to the Society's funds. It provides fine openings for boys of the mission through its apprenticeship system and is outstanding in the care it takes of the welfare of its employees. Mr. Knight, with Mrs. Knight, has rendered notable service and the good wishes of many friends will follow them in their retirement which for the present will be spent in India.

* * * *

Help for the Calcutta Press

IN the absence of Mr. Norman Ellis and Mr. L. R. Hazleton from the Calcutta Press while on military service, the Australian Baptist Mission have agreed that the Rev. V. Barnard, one of their missionaries and a trained printer, shall join Mr. G. E. Bingham who is left in charge of the Press. This service is much appreciated.

* * * *

At Bhiwani

DR. BAZELEY, of the Cambridge Mission, Delhi, has gone to the Farrer Hospital, Bhiwani. Dr. Bazeley served in St. Stephen's Hospital, Delhi, for many years until her retirement, but on hearing of the loss of Dr. Bowser while on her way to India, she kindly offered to help the B.M.S. in this unexpected emergency. She expected to begin her work at Bhiwani in October.

* * * *

Forty-three Years in Congo

A NOTABLE career has closed through the retirement of Dr. Catherine Mabie of the American Baptist Mission in Congo. Dr. Mabie is one of the few remaining links with the pioneering stage of work in Central Africa. Most of her life has been spent at Kimpese, where she was brought closely into touch with our missionaries and their work. She has been outstanding as a doctor and teacher, a colleague and a friend. Hundreds of Congo natives have been enriched by contacts with her in the classroom and outside it. She has been a faithful servant of her Lord, of her colleagues and of the Congo people. So she is rightly numbered among the great missionaries to Congo.

* * * *

A Student Pastor Writes :—

"SINCE coming here for a student pastorate, interest has been aroused in the B.M.S. A branch of the Birthday Scheme has been started. I could do with another half dozen missionary boxes for the people's homes and some specimen copies of *Wonderlands* for distribution among the scholars with a view to their becoming regular subscribers.

"I have been surprised and pleased to see the way in which the friends have begun to take an interest in missionary work. Hitherto the church has been somewhat out of touch with denominational life and therefore with the work of the B.M.S."

* * * *

A Recognition in India

"THE Rev. Patras Behari has been recognised as pastor of the Union Church at Patna at a largely attended and most happy meeting. Principal Angus of Serampore College, and Dr. J. Z. Hodge of the National Christian Council spoke. The church is glad to have its own pastor and in this new relationship it should go forward to a stronger life and to the development of new ideals. We of Gaya have great satisfaction in this matter. Mr. Behari is a former Gaya boy. After spending five years at Serampore, he worked among the Chamars (leather workers) near Gaya. Here he did good work."

J. T. SIDEY

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund :—In memory of Miss A. Lefevre, 10s.; Thank-offering, Worcester, £2 ; Winchester, 10s.

Women's Fund :—A Birthday gift for my King, in memory of A Dear Friend, 5s.

Deficit Fund :—A member of Southfield Baptist Church, Middlesbrough, 10s. ; P.M.L., £2.

LEGACIES

The following Legacies have been received in recent months :

1941		£	s.	d.
Oct. 20	Miss M. E. Blundell (Medical)	50	0	0
28	Miss S. S. Spear	8	0	0
30	Mrs. S. E. Chown	50	0	0
Nov. 7	Mr. E. G. Harries	2	0	0
10	Miss F. E. Pitt	4	14	2
10	Miss F. E. Pitt (Medical)	4	14	2
10	Mr. A. Bradley (Medical)	100	0	0
12	Mrs. K. Robinson	500	0	0
20	Miss S. Richards	90	0	0
Dec. 15	Miss F. E. Ford	50	0	0
16	Miss J. Rimington	20	0	0
16	Miss L. M. Cole	90	0	0
17	Miss H. M. Swift	63	0	0

Death

8th December, 1941, Mrs. Timothy Richard, formerly of Shanghai.

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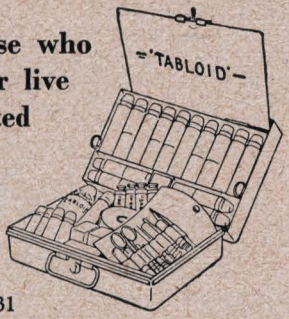

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THE 1792 1942

MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

FOLLOWING THE LEADERS

AN INDIAN LAMPLIGHTER
[Photo : Miss M. Edwards

THE inspirers and leaders of great movements that brought light out of darkness, to which reference was made last month, were mostly unaware of the magnitude of their contribution to human advancement. Nor were their contemporaries conscious that anything epoch-making was on foot.

But these pioneers knew that God had called them for a purpose and had set them to a task. So they were obedient to the call and responsive to the task. They could not know that they were putting in motion forces which have gathered momentum and power with the passing of time.

THESE great figures, however, could not have done their work apart from the support of others who, less prominent, were equally consecrated. These shared the hardships and perils, and served and sacrificed for the cause. First won themselves, they set about winning others. So the supporters increased in numbers and the movements went from one success to another.

This is true of the modern world missionary enterprise whose ter-jubilee we celebrate this year. Humble men and women in churches up and down the land gathered about the founders. They gave their interest, their prayers and their money. They supported the movement in season and out of season, through evil and through good report. In their own places and ways they matched the devotion of those who led the advance overseas and at home. They played their honourable part in all that has combined to make the subsequent years the most notable since Pentecost in the history of the Christian Church.

THEY were not deterred because their lot was cast in dark days. Their record challenges us whose environment is also sombre to be at least their equals in service and sacrifice. They are our "great cloud of witnesses" who by their example spur us to be worthy of them and of our common Lord, and to challenge the evil of this present hour with the Gospel, which alone makes new men and women and establishes the Kingdom of our Lord Jesus Christ. For this, no prayer and giving can be too great. H. L. H.

CAREY AND NOW

By W. J. NOBLE

Mr. Noble saw missionary service in Ceylon before his appointment as General Secretary of the Methodist Missionary Society. He is the President-elect of the Methodist Conference.

THE one hundred and fiftieth anniversary of the founding of the Baptist Missionary Society is an event whose importance extends far beyond the borders of that Society itself, or of the Church with which it is closely connected. Future historians may judge that the most significant event after the Evangelical Revival in England during the eighteenth century was the establishment, within a period of about twenty-five years, of the five great missionary societies of this country. It was a tribute to the reality of that revival that it could not be content with any expression of Christianity which fell short of its Lord's purpose of world evangelisation. Charles Wesley expressed the fullness of the Gospel and the devotion of the churches of Great Britain to it when he sang :

> O that the world might taste and see
> The riches of His grace ;
> The arms of love that compass me,
> Would all mankind embrace.

Moreover, though there was at that time no machinery for co-operation, and indeed the thing had scarcely been thought of, those who were the leaders of the missionary movement owed much to one another. Dr. Coke had already crossed the Atlantic several times before the end of the eighteenth century, and had established in the West Indies a number of churches which for the first time brought the Gospel effectively to the slave population of those islands. William Carey was moved, not only by the divine compulsion of the Spirit of God, but also by that rising tide of conviction on the matter of world evangelism which was beginning to be felt throughout the religious life of England. But nothing can diminish the honour due to Carey as one of the great pioneers of the Christian faith. The more one studies his life, the more impressive and astonishing becomes his record. Whether as evangelist, or scholar, or linguist, or administrator, he was a man of heroic stature, and he laid well and truly the foundations on which men and women of many churches in India have been thankful to build. Like all great Christian leaders, he is the possession, as he was the leader and inspirer, of all the churches.

REV. W. J. NOBLE

WE have travelled far since his day, and it would be worth while, in connection with this celebration, for someone to summarise the main achievements of the Christian Church overseas during the last century and a half. Such a stocktaking would make plain two things : first, the greatness of the expansion of the Church throughout the world during that period, and second, the magnitude of the task which still lies before it. We have reason to be thankful for what has been done in, say, India and China—the churches that have been established, the profound and far-reaching influence of the Christian faith on the total life of the people, the uplifting of womanhood, the new hope for the outcaste, the contribution made by medical missions, the work of a thousand redemptive and ameliorative agencies. All the results of these are by no means tabulated in any return of church members, or in any other kind of schedule, and their influence deepens and widens. But it is a sobering reflection that probably not more than one per cent. of the total population of the continent of Asia can yet be reckoned as Christians, while there are still many parts of the world to which the Gospel has scarcely penetrated. Thus there is no room for complacency, for indeed what has been done up to date is little more than pioneer work. It has, however, this quite definite result, that in many countries the Church has been so truly established that

it has become indigenous, and is to-day growing from its own roots.

In all this achievement the Baptist Missionary Society has had a notable share, whether in Asia, Africa or Europe. And in addition to its own special contribution, it has not been backward in taking its place in that co-operative enterprise of missions and churches overseas which is one of the most significant and hopeful developments of the last half century. With other societies, it has recognised that the will of God has been made known in this matter, and that the swifter and surer growth of the Church depends to no little degree on that collaboration in which each can help all, and all can help each, so that the business of the Kingdom of God is advanced.

IT is not given to man to see far into the future, but one or two things are certain. One is that when the war is over, the most difficult and complicated, as well as the most promising, task which humanity has ever faced will have to be undertaken. It is no less than the lifting of the world out of the horror of thick darkness into which it has fallen, into a new day of hope. The restraining of evil and greedy passions, the restoration of confidence, the securing of liberty of thought and speech, of conscience and worship, the proclamation of true international friendship across all national barriers, the provision of a world-wide economic system in which profits will be subordinated to the common good—these are a few of the urgent needs of our time, if the world is to be brought back to sanity, truth and a right ordering of life. Not one of them can be even properly begun without that understanding of and surrender to the will of God in which alone is man's peace.

Therefore, if the task of the Church in the world during the last hundred and fifty years has been of major importance, it is of far greater importance now. If it is to be carried through to success, there will be needed a closer co-operation between all who believe in Christ as the one hope of the world than has ever been attempted. We of other communions who rejoice in the contribution to the coming of the Kingdom of God throughout the world which has been made by the Baptist Missionary Society, are well assured that it will make an even greater contribution to our common task in the years to come.

EXAMINING CANDIDATES FOR BAPTISM

By T. G. R. TYRRELL, Bolobo, Congo

How are Congo candidates for baptism and church membership prepared for these important events? Mr. Tyrrell supplies the answer. You may like to compare these tests with those used in our home churches.

THE continual visitation of our outposts must ever form an important part of missionary activities. With all its joys and disappointments, it is never labour lost. Pastoral care of the scattered church and preaching to the unconverted must hold a big place in all missionary journeys. Examination of the schools is likewise of great importance.

Yet the most exacting work, both in time and energy, and over which the greatest care must be taken, is that of the examination of inquirers for baptism. Our Ncangasi and Nkuboko districts of the Ba-Nanu people have this year yielded eighty-three baptisms and this in spite of the high standard demanded for baptism. The majority of these just baptized have been under instruction for six years or more! A firm grasp of the Gospel message with practical fruit in every day conduct is expected, and with ability to read in all cases except those who are elderly or are women with several children.

I wish you could peer into our mud-and-thatch school chapel and see us at work. The missionary—in tropical garb is there—with some of the district teacher-evangelists and deacons, perhaps twenty or thirty of them. Menga, an evangelist of thirty years' service, sits clad only in a dark blue loin-cloth, for he is

in mourning. Bokoko, the Sengele deacon, wears his blanket. Mobea, a deacon, is also sparsely clothed. He appeals that his son, Monkato, be baptized, as he has been a convert for six years and this is his third examination for baptism. The lad is called in and Boketa, another deacon, begins to test him. He stands up to the ordeal nervously and is accepted to his father's joy. He leaves the meeting with delight to tell his friends outside.

HERE are some of the questions which are asked of the hundred candidates. As you read them you may like to keep in mind the sort of question that is put to candidates for baptism and membership in your own church at home. "Do you possess a New Testament? Let me hear you read it." "Tell me about our Lord's death and resurrection." "What do you know of John iii, 16?" Then the evangelists and deacons get busy. They expound the parables of the prodigal son, the ten virgins, the wheat and the tares, and so on. They ask, "What is salvation?" It is good for the elders as well as the candidates, for in this way they learn responsibility. They still leave too much to the missionary, although if the truth be told, there are still questions which only the missionary can decide. For a knowledge of history is not picked up overnight. Tambaram Reports are delectable dishes beyond the ken and language of these people, and few have travelled far, even among the next door tribe.

Clear evidence of change in conduct and the manifestation of fruits worthy of repentance must be evident in the lives of these candidates for baptism. No man polygamist is ever accepted. Indeed, he must give up polygamy before he can be enrolled in an instruction class. The cases of polygamous wives are judged individually, for the structure of native society cannot be ignored, or the ability of a woman to free herself, especially in the case of a fruitful union of long standing where separation would seem to do more harm than good. This applies to women converted after marriage. Unmarried women converts are taught to shun polygamy like the plague. They are immediately suspended should they, after being enlightened, fall back into the old ways.

THE church leaders and ourselves have to discuss many thorny problems, but prayer and consultation, together with informed native opinion—plus the three G's of Griffith John of Hankow, grace, grit and gumption—lead us on our way through the long list of these aspirants to church membership, with their interesting life stories. The reasons given for decision are many and varied—dreams, illness, deliverance from catastrophe, Christian parentage, an arresting sermon, and so forth. As we examine these converts and enter into their lives and thought-world, and as we realise some of the great temptations which surround them, such as witchcraft, polygamy, and sex-temptations—besetting sins in a country in which the women so outnumber the men—we see God working in the salvation of Africa, and we give Him all the praise.

A BRIDGE FOR THE ITINERATING MISSIONARY
[Photo: Malcolm Guthrie

It took us over a week to examine those presented for baptism in these two districts. Some tears of disappointment were shed when the acceptance of a candidate was delayed until our next visit. But such delays were obviously for the candidates' own good in securing a firmer grounding in the Christian faith and in the better fashioning of Christian character.

THE GOD WHO DELIVERS

By HENRY PAYNE, Shantung, China

This story makes an arresting picture of the conditions in which Christians live in "occupied" China. They are, indeed, enduring hardness for the sake of Christ.

THE other day a friend, a graduate of Shantung Christian University who is now a teacher, told me the following incident which has made a deep impression on his spiritual life.

In his home village there are three "powers" to placate—the Japanese, the Eighth Route Army (holding allegiance to the Central Government), and a local army of guerrillas, or independent irregulars. All these demand taxes or make forced exactions from the poor farmers. This year, with its scarcity of crops, the people often have to sell part of their land to pay these charges.

One day, this man, Mr. Ma, was suddenly carried off by the Japanese to a city called Ch'ing Ch'eng, on the charge of being a guerrilla leader. "The Japanese officer was very strict, but did not ill-treat me. He gave me a clean bed to sleep on and plenty of food," said Mr. Ma.

His captors, however, tried hard to make him confess that he was mixed up in guerrilla activities, but he protested his innocence. "I had my Bible with me when arrested," he said. "I determined to read right through the Old and New Testaments, for I felt that God had given me this enforced idleness for that purpose." He found great comfort in the Word, especially in Paul's prison epistles. The words of 2 Corinthians i, 9 and 10, in which the apostle tells of his faith in God's deliverance, gripped him. From another passage in Leviticus he came to the conclusion that his captivity would last thirty-three days. And so it proved! This is how he was released.

MR. MA'S daughter was a pupil in a Roman Catholic school in which he had been a teacher recently. The girl begged her teacher, a Roman Catholic nun, to do something to rescue her imprisoned father.

The nun replied, "Your father is a Protestant and, although he has taught in our school, I do not feel called upon to help him."

"But he is in prison," the girl replied, "and the Lord Jesus said we were to visit those in prison and comfort such, even though they are not fellow believers."

The nun, whose Chinese name is Kang, which means Peace, then said, "I will pray about it."

Next morning she said to the overjoyed daughter, "God has showed me that I am to do something for your father."

So Sister Peace and Miss Ma set off by train for Tsinanfu and thence to Chowtsun, which is the nearest station to Ch'ing Ch'eng city. Then followed a journey of nearly thirty miles over muddy roads. It took two men to drag the rickshaw, which at times was so badly bogged that the Sister had to get out and plod through mud and water. On reaching the city they arranged an interview with the Japanese officer.

"Why have you come?" he asked.

"Mr. Ma is my friend. I know he is innocent and so I have come to help him."

"But he is in prison on suspicion of being a guerrilla."

"Have you found any evidence during all this time?" she asked.

"Not yet," said the officer.

"Nor will you find any, for he is a good man. He once worked in this very city and is well known here. Now I am German and you are Japanese, and our countries are friends. If that is so, Mr. Ma being my friend should be helped by you!"

IT was a strange argument, which caused the Japanese to scratch his head in bewilderment. He dismissed the Sister with the promise that he would consider the matter. Next morning he announced that Mr. Ma was free to depart.

I gratefully testify to the kindness of this Sister. She was put to much expense and inconvenience in order to rescue a member of another church than her own. And Mr. Ma's own faith in the power of God was vindicated, too.

THE STORY OF THE BRICKMAKERS

By ROSE JARDINE

Baraut in North India, from which Mrs. Jardine sends this moving story, has been occupied by B.M.S. missionaries since 1909. *Mrs. Jardine who has been associated with work in India since her marriage in* 1911, *settled in Baraut with her husband in* 1937.

MANY of our Christians in the Baraut district are in the habit of leaving their villages for six months of the year to work at brickmaking many miles away. Whole families go together for this purpose.

Last autumn, a company of inquirers who had been receiving Christian instruction were anxious to confess Christ in baptism before leaving for the brick works. So a baptismal service was held in their village and sixty men and women confessed their faith. We wondered how they would face up to the test of being separated so quickly from Christian influence. They had not been long in their temporary surroundings before the test came.

It was the time of the Census and, shortly after their arrival at the brickfield, the census officer came to enrol them. He was about to enter them on his list as Hindus when they told him they were Christians and that they should be entered as such. When their fellow workmen heard that they were Christians, they began to persecute them. They were forbidden to draw water from the communal well and had to dig a new one for themselves. The shopkeeper refused to sell them food and they had to walk a long distance to buy their grain elsewhere. One day, as they were making bricks, they saw that their huts were in flames. Someone had set fire to them out of spite. In these and other vexatious ways they suffered, but they kept their faith and met regularly every Sunday for worship.

BRICKMAKERS AT WORK

The contractor who employed them tried to bribe them into returning to the Hindu religion by promising them land and other help. He went so far as to offer an immediate increase in the price they were being paid for their bricks if they would renounce Christ. But they stood so firm that the contractor was impressed. He asked them why they had become Christians and what they had gained from it. He could only see that they had suffered. They replied that they had not chosen Christ for material gain, but in order that the hunger of their souls might be satisfied.

"In what way does Christianity differ from Hinduism?" the contractor asked.

They explained that whereas Ramchandra, a Hindu god, killed his enemies, Jesus on the Cross prayed, "Father forgive them, for they know not what they do." Further, Ramchandra killed evildoers, but Jesus died to save them. They knew that they were sinners and only in Jesus could they find salvation.

The result of their faithful testimony and of their consistency under persecution was that the contractor became interested in the gospel and began to read the Bible. When the time came for them to return to their homes he told them that he was pleased with their work and would be glad to see them back the following season. So they returned to their village and to us rejoicing that they had been able to witness for their Saviour.

OPENING DARKENED MINDS

The Gospel means "healing of the mind." Here is an account of its liberating effect upon the girls of the primitive peoples of the Kond Hills, India.

"THE people here have arranged for about a dozen illiterate adolescent girls to come into Balangir from villages around for a year to become literate and acquainted with Bible stories. These people are backward, especially the women, but it seems they are realising the need for education for their girls. The sacrifice of the parents can be understood when it is remembered that the girls are wage-earners—either by doing coolie work, i.e., breaking up stones by the wayside, or by labourers' work in building concerns—or they help in preparing the thread for the weaving —or again, they may have been taking care of their homes and the babies, thus releasing their mothers for work in the jungle. Many more girls applied to come and this is surely an indication that the people have fully appreciated our work among the women and girls. We had to refuse these girls but, in spite of being told beforehand that their applications had to be rejected, no less than four came on the first day, begging to be taken in and educated. Some had tramped along the dusty roads for two days, with bed on head and little bundle in hand, but I could not keep them.

"SO twelve came—looking very jungly and very incomprehensible—for their local dialects were nearly unintelligible to me. I speak—at least, I try to speak—educated Oriya, but theirs is of the jungle, jungly. Fortunately, their intelligence is greater than mine and they understand me far better than I understand them. It has been great fun to learn their queer expressions and, naturally, the more they learn of 'literate' Oriya, the more easily they understand me.

"I have been amazed at the speed of their progress in learning to read, write and sew. Their memory work, too, is good. We have to get them to memorise much of the Bible and the hymns, for at present they cannot read for themselves and the language of the Bible is so difficult for them. I have taught them by the Laubach method and I have rejoiced at their almost miraculous progress. In two months some of them have passed the stage which an average child would reach in two years.

"ON Easter Sunday, Miss Case brought some of the dresses the girls had made for the children of village women who were here for a fortnight's teaching. The girls had then been doing sewing for about six weeks and before they came to me they had never *seen* a needle! As for being able to hold one —I was constantly being called to pick up needles from the floor, for they had fallen from the girls' hard, roughened fingers which were not sensitive enough to be able to grasp or to pick up so fine a thing as a darning needle. Before they went home, each girl made herself a jacket and some even aspired to embroidery! Can you wonder that I am thrilled with the experiment in education which I believe is being so worth-while to the girls and is certainly being of immense value to me?"

LILY QUY

* * * *

We Would Not Be Anywhere Else

"SEPTEMBER will see us with a bigger school than ever and our opportunities are legion. The city is full of young people anxious to learn all they can. It is not easy for young people in these days, but our task is a great one—giving opportunities for them to come into contact with Christ. We three would not be anywhere else for worlds, and so herewith our greetings and love."

JOAN WILLIAMSON

THE END OF THE YEAR

GROWING interest in our 1942 Celebrations will not obscure the needs of our current work. The response of the churches and of individual friends during the first nine months of the missionary year has been heartening and awakens expectation that this will continue until its close.

Every penny that can be given or gathered is needed, and it should be so given or gathered during this month, for the year ends on March 31st.

For the convenience of Auxiliaries, churches and individuals, the books will remain open until the morning of *Thursday, April 9th.*

All remittances should be addressed to the Rev. B. Grey Griffith, B.M.S., 19, Furnival Street, London, E.C.4.

RURAL WORK IN RURAL CONDITIONS

The writer of this note lives for part of each year in simple huts among village people of Bengal, India, in order the better to carry on sustained work among them.

"I WAS in Ruhea last Wednesday and Thursday and saw my new baby goat. It's so lovable; I'll not want to sell it, but folk tell me he will most probably fetch 15 rupees within a year! That will help to pay for part of the Rest House I'm putting up in a centre where crowds of our Purnea and Ruhea area Christians come for market once or twice every week. Half of them are not touched by us at all and it is impossible to get round much more. I still love my little hut and all that can be done from such a centre and now I'm thrilled about the second *large* centre from which I feel sure we shall be able to do much more. It is a ten-mile cycle ride to the south-west of Ruhea and the Moslems have already helped with the first preparations. The bamboos for house posts and roof frames have been given by folks near. Christians of two villages a mile away on either side have done all they can to help. I like them to do all they can, too. It is better than putting in to the Bengal Baptist Union for a grant for a Guest House.

MAKING MATS OF BAMBOO STICKS
[Photo: Miss M. Edwards

"IT is just marvellous that you have allowed us to carry on as before. We cannot think how it is done with so many churches absolutely down and with high taxation and living costs. Everyone at home seems to be the missionaries these days and stories of brave deeds and fine spirit reported in the press are going all over the world and doing more than we can ever do. I hope people *do* know and believe that.

"I HAVE recently received a government grant of 40 rupees. I asked for it as I knew the money was there to be used in rural areas, as I once had a cement well and help with my guest house from it. That was *offered* me by a former Magistrate who knew what I was doing. I wanted a Bore Hole Cutter of my own to use when and where I can in the villages, and thought of the possibility of getting a grant from the magistrate for one. Now I have succeeded. I drew the grant seven days' ago, and the machine arrived four or five days ago. I shall try and get our Christians to try it out, as well as Mawari—Hindu and Moslem neighbours—in the area."

FLORENCE PITMAN

In the Name of a Disciple

"WHEN the Japanese put into force their 'freezing' process, several of us were in Chowtsun finishing a fine Summer School for pastors and evangelists. All travel from place to place was stopped and even postal facilities ceased. After a few days, the ban was lifted and we were able to obtain permits to travel from one centre to another.

"Present conditions are fairly easy. Our hospitals are open and our higher primary and middle schools have re-opened for the autumn term. We have more candidates for our schools than we can accommodate. Each child in our higher primary boarding schools must bring, in addition to fees, 200 pounds of millet for the twelve weeks' term.

"The autumn crop in Shantung has been an almost complete failure. This means we shall have to undertake relief work before the winter. I see that funds for China relief are being raised in America and Britain.

"Further, we are planning four refuges for poor children so that at least 500 such will be fed and taught during the next eight months."

H. P.

1792 — 1942 CELEBRATIONS

MISSIONARY activities of London's 250 churches are centred in the London Baptist Missionary Union. Its Advisory Council has made many plans for worthy observance of the 1942 Celebrations.

* * * *

Among resolutions adopted is one which says : " That each church in London should celebrate on Friday, October 2nd, 1942. That each District Council should arrange a special united gathering for Saturday afternoon, October 3rd, and that a central gathering for London be held in some large hall on Saturday, October 10th."

* * * *

The women have adopted for use throughout the country, a " Widow Wallis tea-party " plan, by which hostesses will each invite fourteen friends (the number gathered when the B.M.S. was formed) to rehearse the beginnings of the Society and to aim at raising the original sum promised—£13 2s. 6d. Men and women will be invited to these tea-parties.

London has adopted this plan and is arranging for a rehearsal of a tea party for the guidance of those planning local efforts.

* * * *

In one district, every church is to be asked to begin Saturday, October 3rd, with an early morning prayer meeting, with a women's meeting in the afternoon and a general united evening rally. Garden parties in the summer are to be another feature.

* * * *

THE North-west Council reports that its ministers have met for consultation about the part their churches will take, and Sunday School superintendents are similarly to be summoned. Each Sunday School will be visited between March 7th and October 4th. Study circles for young people are being planned. A summer garden party is another feature and special sermons are to be preached in all the churches on October 4th.

* * * *

One feature among others decided upon in the Southern Council area is that the ministers should present a tableau of the original meeting complete with period costumes, snuff-box and other properties. In the East Surrey district an exhibition forms one of the items in the programme.

* * * *

The South-west district has its preparations in hand and, by a standing vote, all Council members have pledged themselves in the presence of God to service in this year of Celebration.

The Northern Council has Mr. Payne's pageant, *Missionaries All*, and Mr. Hemmens' cantata, *The Kingdom of Light and Love*, as two of its projects.

In addition, East, South-east, North-east and West are in line with the other Councils.

The Advisory Council President said at the last meeting : " *Every district is on its toes. We shall not let the war stop us making our plans.*"

* * * *

NORTHERN ASSOCIATION. The Northern District of the Northern Association is aiming to raise 1,000 guineas. Half is to be sought from churches and half from the gifts of individuals. Towards the end of March laymen are to be invited to a function to meet Mr. Seymour J. Price, the B.M.S. chairman. Mr. Absalom Evans, the Director, is to visit every church as B.M.S. ambassador. Preparatory work is being done in every church each month, and extensive use is being made of B.M.S. literature.

* * * *

Here is a letter :—

" I have started collecting for the third jubilee. I want to get 150 shillings, if possible. I was at the Centenary Meetings in Kettering in 1892 and shall never forget them. I am in my eighty-third year. I do hope I shall be able to complete the 150 shillings."

MARY ARMSTRONG.

We share that hope.

The portrait at the head of this page is of William Holman Bentley (Congo 1879–1905).

Rev. George Anstie Smith

THE Rev. George Anstie Smith, who died in London on January 13th, was the son of the late Rev. James Smith of Delhi, one of the outstanding B.M.S. missionaries to India of the Victorian era. Mr. Anstie Smith joined the staff in 1891 and spent his missionary career of thirty-two years in our north-west area. He was at various times in Simla, Kharar, Agra and Baraut. He was a faithful preacher of the Word and sought constantly to further the interests and to promote the progress of the Church in India.

H. L. H.

FROM MANY QUARTERS

A People's University

THAT part of Shantung Christian University which remains in the province reports an enrolment of 150 students this session—51 men and 99 women. This is remarkable when it is remembered that last summer it was thought unlikely that this part of the university would be able to continue.

Visitors to the Museum, which is the extension section of the university, have decreased in number owing to Japanese restrictions on travel. An interesting and useful addition to its attractions is a terrestrial globe eight feet high which shows the contours of the earth. All the mountain ranges with their "ten thousand years' snow" heights can be traced, as well as the little hills which may not be so famous. Oceans are painted blue and show their currents and depths. The globe itself has no names, but fastened to the rail which serves to keep the crowds from fingering it, are a number of small key-maps in colours, which give continents, countries, chief rivers, capital cities and main seaports, as well as the names of oceans and seas.

Mr. Edward Phillips, who is in charge of the Museum, says: "Work on this relief globe began nearly two years ago. For the visitor here is geography without tears. These have been shed by the workshop staff!" It is no wonder that the Museum has been called the "Common People's University."

The latest news is that the Japanese have sealed all the University buildings. **H. P.**

* * * *

Continental Missions in Congo

THE Congo Protestant Council, since the war started, has acted as treasurer and almoner of the Missionary Relief Fund which has supported four Missionary Societies entirely, which would otherwise have had to close down as they were and are cut off from their home bases. "The total contributions to date are fr. 318,467.88. We have a balance in hand of fr. 48,458.03, from which we hope to send an individual gift to each missionary at Christmas. Of the above total, fr. 151,659.10 has been contributed by the International Missionary Council and the rest in small sums by missionaries on the field. The help given by this fund is greatly appreciated by all the recipients, and when Mr. Coxill visited their stations during his tour he found that the money was being well and thriftily used."

* * * *

Lying Idle

IT is to be feared that many missionary boxes are reposing in cupboards and other hiding places on church premises, instead of being used in houses. We ask our friends to do one of two things with them.

1. Get them into the hands and homes of church members so that they may be used in gaining that fresh support for the Society which is urgently needed.

2. If they cannot be so used, please send them to the Baptist Mission House, 19, Furnival Street, London, E.C.4. Because of the shortage of material and increased Government demands, our box-makers find it almost impossible to supply new boxes. So we are unable to meet the requirements of churches which ask for new boxes and every box unused elsewhere will be of service to us.

BOOK NOTICES

Frederick William Jarry, M.B.E.

TO some missionaries it is given not only to create and develop a specific work on the field, but also to do a like service in the homeland. Balangir will never forget Mr. F. W. Jarry. For twenty-one years he gave himself to the evangelisation of that district and to the establishment of many churches. When he retired, he greatly desired something similar in the homeland, and the Church at North Cheam invited him to the pastorate. He was there five years, but the impression created went deep. It is because of this that the friends in North Cheam have issued a brochure, telling us what Mr. Jarry meant to them. Copies of it may be obtained from Mr. A. Baker, 85, Amberley Gardens, Stoneleigh, Ewell, Surrey, at 1s. 3d. including postage. B. G. G.

* * * *

Lilies Among the Wheat. John MacBeath, D.D. 160 pp. Cloth, with jacket. 3s. 6d. net. Pickering and Inglis.

THIS latest volume of addresses to children maintains the high standard that we expect from Dr. MacBeath. It shows his skill in weaving interesting talks from varied sources and in driving home deep and searching messages in a way that appeals to his young readers. It is worthy of a wide circulation.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous Christmas Gift, 10s.; "A thankoffering unto Him Who givest all," £3; C. A. B., 10s.; M. E. J., for love of Doris, 2s. 6d.; M. S., Aylesbury, 5s.; Petite, 10s.; Two friends at Crowborough, 5s.

Widow's and Orphans' Fund:—M., Crouch End, N.8, 10s.

China Relief Fund:—Bee, 12s.

Birth

27th December, at San Salvador, to Rev. and Mrs. C. J. Parsons, a son—John Richard.

Deaths

23rd September, 1941, at Bangalore, India, Mrs. Evans, widow of the Rev. Benjamin Evans, formerly of the Indian Mission, 1882–1923.

13th January, in London, Rev. George Anstie Smith, formerly of North India.

19th January, at Kingston, Jamaica, Miss Biggs, of Calabar High School

29th January, at Farnborough, Kent, Rev. A. G. Castleton, formerly of China.

Departures

10th January, Rev. and Mrs. P. S. Bragg, for Kingston Jamaica.

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P585A

B.M.S.

1792 — **ONE HUNDRED AND FIFTIETH ANNIVERSARY** — **1942**

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Achievement: The Popular History of the B.M.S. F. Townley Lord, D.D. **2s. 6d.** net (by post **2s. 11d.**).

The Kingdom of Light and Love: A Cantata based on the B.M.S. Record. Compiled by H. L. Hemmens. **1s. 6d.** net (by post **1s. 9d.**).

Missionaries All: A Pageant of Baptist History. E. A. Payne and K. M. Shuttleworth. **1s.** net (by post **1s. 2d.**).

A Century and a Half of Bible Translation. C. E. Wilson. **6d.** net (by post **7½d.**).

REPRINTS:

Carey's "Enquiry" into the Obligations of Christians to Use Means for the Conversion of the Heathen. Published in 1792. This is a choice reproduction in facsimile, bound in board covers. Only a very few copies of the original edition are known to exist. The facsimile is a careful and beautiful reproduction of an epoch-making little book with its remarkable survey and statistics of the "heathen world" one hundred and fifty years ago. **2s. 6d.** (postage **4d.**).

"The Minutes of the Meeting": A Booklet enclosing four pages of photo-reproduction of the Original Minutes of the Meeting held at Kettering on October 2nd, 1792, when the B.M.S. was formed. **6d.** (postage **1½d.**).

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THE 1792 1942

MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

A MAKER OF NEW CHINA

TIMOTHY RICHARD

CHRISTIANS in China still form a relatively small part of the teeming population. Yet the Generalissimo, Chiang Kai Shek, and his noble wife, six members of the Cabinet and a fair proportion of provincial officials are in the Christian fellowship. This fact is of profound significance for China's present and future. It is one fruit of a long-term missionary policy in the shaping of which Timothy Richard of the B.M.S., whose death occurred twenty-three years ago this month, took a leading part.

Richard's missionary career began in the seventies of the nineteenth century, when China was opening up to the foreigner's influence. He was a seer with a far vision and with a degree of faith which made him acutely sensitive to the promptings of the Holy Spirit. He stood on the threshold of China's open door, eager to essay its evangelisation.

IN this hour he was impressed by the method given by Jesus to His disciples on the eve of their missionary tour, that they should seek out those who were worthy. Henceforth Richard made that his aim in China.

Wherever he went he made contacts with officials, including many in Court circles, in the name of his Lord, and elicited their interest in the Gospel. He also stood for a considered programme of education by which China's sons and daughters could be introduced to western learning under Christian influence. And, in a land where the printed page is reverenced, he advocated the general dissemination of the best literature throughout the country.

THROUGH evil and through good report Richard pursued these paths. Other missionaries supported him and Chinese came to his side. The Christian universities and colleges of China and the body of Chinese students educated in America and Britain are part of the harvest of this sowing. And the Christian leadership of this great nation is its finest flowering. It provides the inspiration for China's reconstruction plans which are in action even in this critical hour.

China remembers Timothy Richard. We may thank God for him and ponder the significance of his life and work.

H. L. H.

PASS IT ON! **We cannot increase the present edition of the MISSIONARY HERALD. But you can extend its influence by handing or posting this copy to a**

OUR WORK IN NORTH BENGAL

By W. B. S. DAVIS, B.A., B.D.

Here is a picture of what the B.M.S. is doing in a crowded area in Bengal, India. It is also a valuable contribution to missionary policy.

THE Baptist Missionary Society has for many years carried on work in three of the neighbouring districts of North Bengal, namely Dinajpur, Jalpaiguri and Rangpur. Historically, Dinajpur holds a unique place in our Society's history, since it was in a village of this district, Mudnabati, that William Carey and his family lived for the first few years of their life in India. Fernandez, Carey's first convert in India, was a resident of Dinajpur town. Two of the Society's first three missionaries, Thomas and Fountain, lie buried side by side in the Dinajpur cemetery.

The districts of Jalpaiguri and Rangpur can lay no such claims to a place in the early history of our Mission. The first extensive reference to Rangpur in connection with missionary work that I have come across is in M. Wylie's *Bengal as a Field of Missions*. On pages 250 and 253 of this work, Wylie prints a statement concerning Rangpur, dated January 18th, 1854, made by the District Magistrate, Mr. A. W. Russel. Among other interesting matters Mr. Russel states, " The public mind is dreadfully low and depraved : more so than in any other part of Bengal, whose condition I have known, or heard of : ignorance is extreme : crime extensive. With such a population, Rangpur is the most unpromising field for missionary labour of all in Bengal : so demoralized in all their habits and feelings are the bulk of the people. Humanly speaking, there are no facilities, no encouragements to bring a missionary hither ; all is difficulty of the most formidable shape to encounter."

It was not until 1890 that the Rev. John Ellison established a station on behalf of the B.M.S. in " the most unpromising field for missionary labour of all in Bengal." God most graciously blessed the twenty odd years of Mr. Ellison's work in this needy district. The beautiful church erected by him on the Rangpur Mission Compound in 1912 still stands as a testimony to the faithfulness of his pioneer work.

Mr. Ellison's successor at Rangpur, the Rev. S. G. Woollard, spent an equally long and profitable ministry in Rangpur. Through his efforts splendid churches were organised, and excellent schools established.

DURING the past ten years the work in Rangpur has been excellently supervised by two missionaries, the Rev. A. E. Selwood, whose efforts among the Mussulmans of the district were especially noteworthy ; and the Rev. F. Waddington Smith, the present missionary on whom fell the responsibility of introducing the changes brought about by the Union of Mission and Church in 1936.

The present Christian community in the Rangpur district numbers approximately 700, and is composed of Bengalis and members of three aboriginal tribes, Oraons, Garos and Santals.

Bengali and Santal Christians living in the neighbourhood of Rangpur town constitute the membership of the Rangpur town church which meets in the church building on the compound. This church is self-supporting ; its expenses, however, are not heavy as the pastor is honorary. The church is also self-governing ; that is, the pastor, deacons and deaconesses are elected by the members without reference to the mission or missionary who is himself an ordinary member of the congregation with no more authority than any other member.

What is true of the Rangpur town church is also true, to a large extent, of the other churches scattered throughout the district. Each church provides its own building at its own expense. The only help which we as a Mission give district churches is through our local evangelists, who, in addition to their ordinary work, act as pastors of these churches.

Each church has the privilege of electing two representatives to what is known as the Rangpur Council. This Council directs all missionary work, evangelistic and educational, carried on in the district. It prepares a budget each year which it submits to the Bengal Baptist

Union for approval. All local evangelists and school teachers are subject to its control and are appointed or dismissed at its pleasure. The resident missionary is ex-officio a member of this Council, but not necessarily an officer of it, as the officers—president, vice-president, secretary and treasurer are elected by vote of the Council. The whole idea of the Council is in harmony with more recent views as to the relation of the Missionary Society to the Indian Church. It is in an advisory capacity that the missionary best serves the Council, for his frequent tours throughout the district make him intimately acquainted with its problems as a whole.

AN INDIAN CHRISTIAN FAMILY

THE control and direction of the mission work in the district is thus in the hands of the Indian Christians, and they are doing magnificently. I have only one regret, namely, that the Rangpur Council is dependent upon the Bengal Baptist Union, thus ultimately the B.M.S., for most of the money needed to carry on the work which it is directing. Financial independence is just as desirable as self-government and self-extension. But perhaps we have failed to give it the attention which such a subject deserves.

Another cause for rejoicing is that our Indian friends in Rangpur are becoming more and more keen to win their fellow countrymen to Christ. As far back as 1803, William Ward wrote in his journal, " It will be vain to expect that the gospel will ever spread widely in this country till God so blesses the means as that native men shall be raised up who will carry the despised doctrine everywhere." It is freely acknowledged nowadays that India can best be evangelized by Indians. I can personally testify that the increasing accessions to the Rangpur churches are due to the earnest efforts, not only of our local evangelists, but also our Christian laymen.

The literacy of the Rangpur Christian community ranks high when compared with the literacy of India as a whole. Admittedly many of the Rangpur Christians can neither read nor write, but their children almost without exception attend our village primary schools which are taught by Christian teachers. All the schools are state-aided.

The district Bible Classes which are held from time to time in Rangpur are splendidly attended. They provide an excellent opportunity for the Christians of the district, not only to learn the Word of God, but also to hold fellowship with each other and to discuss mutual problems.

Simplicity in organisation and in institution has been, and is still, the keynote of missionary endeavour in the Rangpur district. Simplicity is an essential factor to success, especially when the work is among aborigines.

The future of the Indian Church in Rangpur is decidedly bright, and will become brighter as the Church there becomes more and more dependent on its own resources of men and means, and less and less dependent upon the B.M.S. The Indian Church still needs the help of the foreign missionary and the missionary society. No one can forecast the time when this help will no longer be required, but its advent will undoubtedly be hastened to the extent that such policies are adopted as make for an independent, self-supporting, self-governing, and self-extending Indian Church.

IN A GREAT SUCCESSION

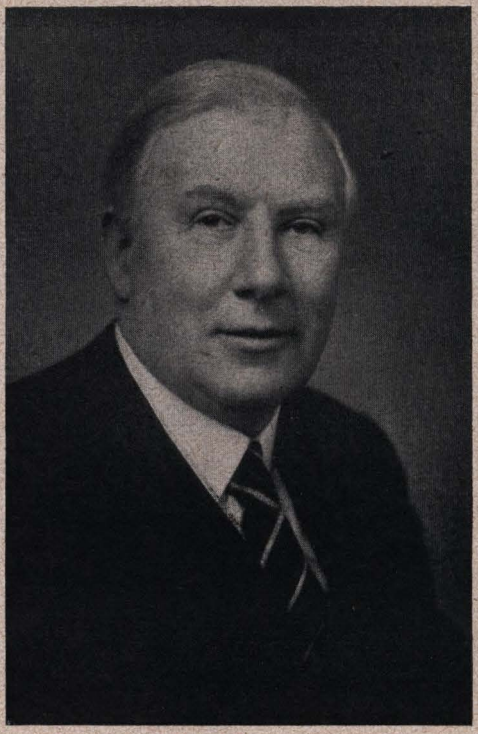
The Rev. B. Grey Griffith, B.D., became the Society's Home Secretary in 1927. He retires this month according to rule. These tributes to him and his service will be welcomed by friends everywhere. Their good wishes will attend him as he assumes the Presidency of the Baptist Union of Great Britain and Ireland.

I—BY THE CHAIRMAN

DURING the fifteen years from 1927, Mr. Griffith has employed his gifts in the services of the Society without stint. His predecessor, Dr. W. Y. Fullerton, was honoured throughout the land to a rare degree. Widely known as an eloquent speaker and preacher, the possessor of a pretty wit and a virile, ready pen, his service had been unique in quality. Mr. Griffith has not been a copy of Dr. Fullerton, he has been himself, much to the Society's enrichment.

PREACHING POWER. Mr. Griffith has the Welshman's love of preaching. His eighteen years' pastorate at Tredegarville was outstanding among the English-speaking churches of the Principality. The secretarial chair has not changed him from being at heart a great evangelist. That passion for souls has inspired his missionary utterances; his heart has flamed as he has thought of God's mercies and the world's need. Listening to him, young people have found themselves challenged concerning their vocation for life; older folk have found it needful to go the extra mile in service and to undo their purse strings more freely; and our Society has been greatly enriched.

Spiritual Insight. Mr. Griffith would probably not admit the possession of this cherished quality, but others must judge. It has been my privilege to know Mr. Griffith fairly intimately during the past five years, since, in 1937, I was called from outside the General Committee to accompany my friend, Thomas Powell, to Jamaica. Throughout this time and, indeed, before this time, when he was a friendly luminary on whom I could only gaze from afar, he has given me the impression of being able to see to the heart of any problem, to distinguish the genuine from the spurious, to understand people's actions and reactions. No wonder he has carried the burden of office organisation and of the mundane things of everyday life with a serenity that was rarely disturbed. But this reveals the secret springs, for such an attitude to life is only possible when there is an inner vision that never fades. And this spiritual insight of our friend has meant much to the B.M.S.



REV. B. GREY GRIFFITH

Business Ability. It has been said that when the late Thomas Greenwood gave up his City position to become a Baptist minister, he surrendered the certainty of becoming an extremely wealthy man. Our Home Secretary could have been a great financier or a much sought after lawyer, but there came to him this same "Call" that cannot be resisted. In the legal and financial side of our Society he has found scope for the exercise of this professional aptitude. Mortmain, Caveats, Trusts, and other abstruse terms

beloved of the legal mind, have been meat and drink to him. On them he could discourse at length. There is no doubt he has saved our Society much and gained it much, by his expert knowledge of taxation, death duties, financial possibilities and the like.

OUR friend has served the Society in a decade and a half of exceptional problems. Think of the years ! When he started in 1927 the financial depression was beginning and unemployment figures were mounting towards a stupendous total. Within a few years our country was off the gold standard ; and the possibility of another world war became more and more insistent. It is a tribute to the leadership of himself and his secretarial colleagues, Miss Bowser and Drs. Chesterman and Williamson, that the B.M.S. was so well equipped to face the holocaust that began in 1939.

Mr. Griffith lays down the Home Secretaryship with the gratitude of all missionary enthusiasts for service finely rendered. He does not retire from missionary work, that would be an impossibility. As President of the Baptist Union he will have ample opportunities for speaking on the 1942 Celebrations, and we can face these Celebrations with confidence with Mr. Griffith in this Presidency, Mr. Wilson in the Chairmanship of the B.M.S., and Mr. Middlebrook in the Home Secretaryship, and bringing with him new vision and inspiration.

SEYMOUR J. PRICE

II—BY THE TREASURER

THE association of the Home Secretary and the Treasurer of the B.M.S. is bound to be very close and constant. It has been my privilege to be associated with Mr. Grey Griffith during the whole of my period as Treasurer, and probably no one regrets the end of his term of service more. We have worked together in real harmony and I have long since learned to know and appreciate his great qualities. His knowledge of the Society is almost encyclopædic. He has studied its origins until he has become an unquestioned authority on all that concerns its early history. But he has never lost himself in the past. His knowledge of its life and work to-day is equally great and he is entirely at home in the details of its present administration both at home and abroad. One hopes that he may find the opportunity of expressing his knowledge of both past and present in some permanent form.

During his term of office he has faced some serious conditions—at times almost amounting to crises—in the financial life of the Society. His buoyant nature, coupled with his great energy, has enabled him successfully to meet and overcome them all. He has the joy of knowing that he lays down his office with the finances of the Society in a thoroughly healthy condition. Whatever problems he leaves to his successor—and there can be no freedom from these in war-time—at least finance is not one of them.

The home organization of the Society, also much affected by war conditions, has been maintained and strengthened by him. He has spent himself unreservedly in visitation of auxiliaries and churches, and no one is better known or more welcome as a visitor from the Society in any part of the country. His Welsh fervour, genial humour and powers of speech, coupled with his deep spirituality, have impressed themselves upon his hearers to the great advantage of the Society and its work. But I think I like best to hear him pray. B.G.G. in his prayers, as simple as a child's but as deep as a mystic's, reveals himself as one who is " far ben " in the things of God and as one to whom God is very real and near and infinitely compassionate and tender. Of all the things I shall miss in our long intercourse this will be the chief, but it will remain an abiding and inspiring memory.

HE lays down his work in the Society's administration at a time when he is taking up wider work in its interests. As President of the Baptist Union in the 150th year of the Society's history, he has an opportunity to which he is fully equal and which will be utilized to the utmost. The B.M.S. is already greatly

his debtor, and that debt will be much increased by the service he will be rendering in this first year of his freedom from its official work. We wish for him a year of robust health and a year of great gladness in his service throughout the country.

I am glad to have worked with him and to have had my own life so enriched by his friendship and fellowship. Others may have known him more intimately, but no one holds him in higher honour or in greater appreciation. Retirement from his present office does not mean rest. Many doors will open before him and his difficulty may be to decide as to how best to serve the interests of the kingdom. We shall pray that guidance may be given him, knowing that, whatever the future may hold, nothing will lessen his love for the Society or his deep interest in all its work. In taking farewell of him as our Home Secretary we know we shall not be losing him altogether. We look forward to seeing him often in committees and pray that he may long be spared to brighten our discussions and to give us the benefit of his great experience and ripened wisdom.

H. L. TAYLOR

III—BY A COLLEAGUE

IT has been my great privilege to have had in my fellow workers abroad and at home men of outstanding personality. Thomas W. Norledge was my first senior at Jessore in 1894—a most able and devoted missionary. Edward S. Summers was the Principal of Serampore College, under whom it was a delight to work until his failing health left a post of great responsibility to me. I was called to the Mission House in 1905 before the retirement of Alfred Henry Baynes as General Secretary—a strong man whose impress on the life and policy of the B.M.S. lasts to this day.

John Brown Myers at that time directed with the utmost patience and intimate knowledge the deputation work among the home churches, and he was a most sympathetic colleague. Joseph Cornish, during the few years of his B.M.S. service, brought many new ideas and immense zeal to the organising of the Society's appeals. He was a loyal and understanding friend. In William Young Fullerton all his associates realised true greatness of intellect, character and spiritual power. Robert Fletcher Moorshead, the beloved physician, won a special place of his own in the affection of the Mission House circle, a place which he still retains in the memory of all who were associated with him.

B. GREY GRIFFITH came into the team when added strength was needed, and he brought it in welcome measure. We were able to share a common tradition of Regent's Park College and a grateful love of George Pearce Gould, from whom we had both received the same exacting standard of values in ministerial life, both public and private. "B.G.G." was soon a favourite story-teller at the luncheon round table where in those favoured days we used to gather with a congenial group; and where Dr. Horton and Dr. Ingle used to join with the B.M.S. secretaries and others in a "care-free" hour.

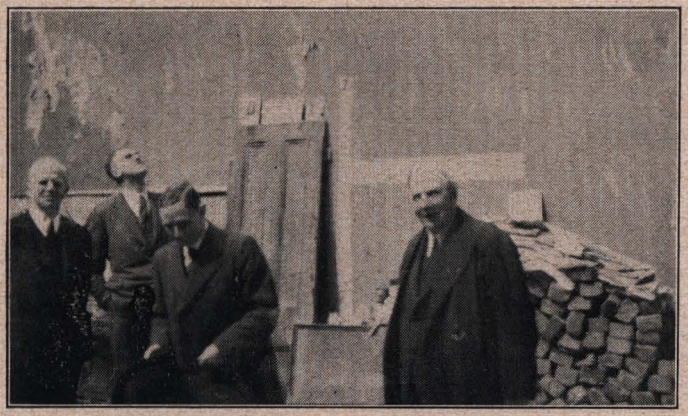
IT was as an ardent and effective missionary advocate that he came from Tredegarville, Cardiff, to Furnival Street in 1927, and all through these difficult years he has carried on one of the most difficult tasks in the B.M.S. with unflagging devotion. No man in that office has ever been able to please everybody, or to satisfy himself. It is always open to the outside observer to mark the incompleteness of the effort and to suggest other methods. But, through years of understanding observation, I have learned how much the success of the missionary enterprise depends upon the man who plays the part of Andrew Fuller as well as upon those who follow Carey, Marshman and Ward.

Mr. Grey Griffith is still full of energy, and we hope he will not only be sustained in the onerous year of denominational service to which he has been called, but will long continue to exercise a strong and fruitful ministry in the Gospel as it is spread abroad in this land and in all the world.

C. E. WILSON

IV—BY HIS MINISTERIAL SUCCESSOR

IN the house which every man builds with his life there is a "but" and a "ben." The "but" abuts the roadside and, if a man is well endowed, may be itself divided into rooms. The "ben" is within and is where the family and intimate friends gather. B. G. G. is well endowed and he had built two compartments opening on the road. One is the pulpit or the platform. There the denomination has known him. His endowment included gifts of utterance, a quick mind, some Celtic fervour and that incalculable quality of inspiration. How often has he lifted up that famous snuff-box and spoken till the fire was lit again in our hearts and we knew the determination to keep the treasury filled? How often has some other illustration remained with us and inspired us in our labours? The step which leads to this room has been well worn and many have passed over it to meet the man who lived there.



IN THE MISSION HOUSE RUINS: MR. HEMMENS, DR. CHESTERMAN, DR. WILLIAMSON AND MR. GRIFFITH [Photo: Mrs. Moorshead

There is another room, somewhat further along, and entered through the first. It is the committee room. There the pulpit robe is doffed, nearly but not wholly, and B. G. G. is the committee manager. It is a room he likes, where, obviously, he is at home. Some men are born committee men, some have that state thrust upon them, and some achieve it. B. G. G. was a born committee man and that room was built long before he went to Furnival Street.

THERE is still another room beyond, the "ben," and only those who have found their way into that room know the man. There is no pulpit robe in the "ben," and all the committee papers are left in the committee room. Here a bright fire glows and the chairs around it are comfortable. It is the same B. G. G. whom you meet here, but he is at home and around him are the sacred and intimate things of the home. He is a genial host and here you find that, in addition to all the other qualities of mind and heart which he has displayed "about the road," there are shining qualities of loyalty and generosity. There is no mistaking this loyalty and, as one wins understanding of this, much of what happens in other rooms becomes clearer. Preeminently he is loyal to his Master and to his early vows. Those vows he expressed in baptism and he has never wavered in the choice he made. He comes of Baptist stock, but he came to baptism himself and his loyalty once given he has never withdrawn. It is that inflexible loyalty which has kept him, throughout all his contacts with the wide bounds of the Christian enterprise, an avowed Baptist. It is the same with his friendships and his friends. He stands by them whatever the weather. With the loyalty is the generosity. I, who have trodden the paths which he trod before me, would bear testimony to the many evidences of unparaded generosity. But then, he is ever thus, generous of his sympathy and of his help.

God has used him much and God will not permit him to stay in that inner room. Much service yet remains and we can be assured that much service will yet be rendered.

J. O. HAGGER

FROM SAN SALVADOR TO THE HOME LAND

A LETTER OF THANKS

The fortieth anniversary of the formation of our Medical Auxiliary on September 17th, 1901, was celebrated in several Congo stations, including San Salvador, our oldest station. This letter, which was written on that occasion, will be read with interest and appreciation.

San Salvador do Congo.

September 17th, 1941.

TO OUR BROTHERS AND SISTERS IN OUR LORD JESUS CHRIST.

Greetings of fellowship and love to you from us your younger brothers in San Salvador.

Moreover, we write this letter in order that we may send our thanks to you for your constant remembrance of us. To-day we remembered the great work of the hospital. Truly it is a very great work, and crowds come here from distant parts of the colony and across the frontier from Belgian Congo to this hospital. But we give our very great thanks to our God Who put this good thought into your hearts to send the hospital to our country. Our thanks go out to God and to you also. Among the crowds who come here from distant parts some do not know our Lord Jesus, but, because of this gift of the hospital, a great number of people are receiving our Lord Jesus as their Saviour, for whilst they receive medicine for the body, medicine for the spirit is not lacking as well. Your remembrance of us in such a time of trouble as you are having now is a marvel to us and we greatly rejoice in it. We have nothing in return that we can send you to show our thanks. But truly we are blessed and our hearts are full of unspeakable thanks to you.

Also we are full of gladness and happiness that those you send to help us are not lazy, but they sacrifice themselves night and day to help us. At the present time we have Dr. Saxton, and he never tires and toils daily night, as well as day. Because of his good work people from all parts come to the hospital here. We also have our old helper, our Mother, Miss Bell. We call her Mother, for she greatly cares for us like children when we are in the hospital. None of us here are uncared for. We have other helpers as well.

The King and Queen of Congo were with us to-day at our celebrations. They gave thanks to God and to you, our brothers, as well.

In closing our letter we pray that God will greatly bless you and quicken the great love which you have for us San Salvador people.

Accept the thanks from the bottom of our hearts for your remembrance of us at all times.

I close in the name of the people gathered together here in San Salvador.

Your brother in our Lord Jesus,

(*Sgnd.*) PEDRO FERNANDO ZANGA.

Rev. A. G. CASTLETON

MR. CASTLETON, who died on January 28th, gave twenty-eight years of service to China. He was ardent in preaching and in building up the Chinese Church. He sought to encourage the members to express their religion in daily life, and strove for the unity of all believers and for a sound Christian educational policy. With Mrs. Castleton he returned to this country in 1934 under medical orders. He found new service as secretary of the United Committee for Universities in China and of the London Baptist Missionary Union. Latterly he assumed the oversight of the church at Crockenhill, Kent. He was an effective deputation, always welcome in the churches and other organisations at which he spoke. He leaves a widow and four children.

THE STORY OF THE YEAR

THE reception accorded to the account of the Society's work in popular form in the past two years has encouraged the General Committee to authorise the continuance of this series. The story of 1941–2 will be ready shortly under the title *Great Things*. It will be illustrated and published at the price of 6d. net. Those who appreciated *By My Spirit* and *His Mercy Endureth* should profit from this new publication.

* * * *

The Carey Press has issued a four-page Leaflet giving a specially selected List of Publications for reading and study in connection with the 1942 *Celebrations*. This catalogue contains full details of the new books. It may be had on application to THE MANAGER at 19, Furnival Street, London, E.C.4, and if you will enclose a penny for postage, it would be most helpful.

NEW BOOKS

Achievement : *A Popular History of the B.M.S.* F. Townley Lord, B.A., D.D. 160 pp., cloth, illus., with jacket, 2s. 6d. net. (by post, 2s. 11d.). Carey Press.

IT was a happy choice that led the B.M.S. Committee to invite Dr. Townley Lord to write the short history of the Society, whose issue was to be one way of marking the hundred and fiftieth anniversary of the founding of the Society. The result is a fascinating survey of a great story, which should be read by every Baptist, and which should stir us all to pride in the achievement of those whose faith we inherit, and to a trembling sense of the greatness of our responsibility to be worthy of so noble a heritage. Many are familiar with some of the episodes of the story. They will find that Dr. Lord has made them live afresh, and has not allowed the necessary compression to make his book a dull précis, but that he has caught and preserved the amazing vision and daring of the men who founded and led our Society. There are some forgotten chapters of the story, telling of work in lands where

THE JACKET OF ACHIEVEMENT

the Society does not work to-day. All are told with the vivid charm that we have learned to associate with Dr. Lord's pen.

The opening chapter tells the never-to-be-forgotten story of the founding of the B.M.S., and the next five chapters survey the history field by field, after which the various Auxiliaries, which have now been incorporated in the Society, dealing with Women's work, Medical work, and Literary work, are reviewed. The Home Organization and Finance next claim attention, and a final chapter brings us to the situation of to-day—and to-morrow.

It is impossible within so brief a compass to record every notable event of the story, or to mention every missionary whose work is worthy to be remembered. But Dr. Lord has contrived to mention a surprising number, and to make us conscious of what a wealth of great names we have in our story, both amongst those who have wrought overseas and amongst those who have just as truly belonged to the Society and shared in its work by their leadership and gifts at home. Nor has he concealed the disappointments and failures, or even the dissensions, of the Society, though naturally and rightly he has chronicled chiefly the achievements of the years. To do other would not alone be inappropriate to the present celebrations ; it would be to draw a picture that lacked proportion and perspective. And Dr. Lord is too faithful and too skilled an artist to do that. For achievement, and great achievement, is the dominant fact of the story.

The B.M.S. is not interested in history for its own sake, even though it be its own history. From this it follows that the book will fail of its purpose unless it stirs to new consecration. The years that lie immediately before us will be great creative years of enormous significance to the world, if men seize the opportunities they hold. And it is for the churches to recapture the vision and adventure of those who embarked on so stupendous an enterprise in 1792, and to feel afresh the sense of the urgency of their task. We are charged with a message which is vital to the need of the world, and when we are moved afresh with the spirit that breathes through all this story, we shall not be helpless spectators of vast forces we are powerless to influence or control, but the living instruments of a great spiritual awakening, both in our own country and abroad.

H. H. ROWLEY.

It is hoped this book will be published by the Spring Assembly. Orders placed now will be dealt with as speedily as possible.

* * * *

The Church Awakes. E. A. PAYNE, B.A., B.D. 192 pp. Stiff paper, 2s. 6d. net, by post 2s. 10d. Carey Press.

WE were in need of a book like this, presenting in a brief compass the story of the beginnings of the modern missionary movement, and relating it to the situation confronting us in our own time. Its publication just now, on the eve of the one hundred and fiftieth anniversary of the founding of our own society, has been perfectly timed.

It is a splendid story Mr. Payne has to tell, of heroic crusades undertaken by little groups of pioneers who had been stirred by a larger vision of Christ's Kingdom, of persistence through manifold discouragement, and of costly sacrifices cheerfully made. The story is the more remarkable when it is viewed in the background of the Napoleonic ambition to invade England, and Mr. Payne sketches for us in his opening chapter the threatening and, because of the social and industrial changes that were afoot, the intensely interesting, setting of the stirring events his book relates.

This is the kind of book we should expect Mr. Payne to have written, revealing as it does a considerable amount of research into the records of the period he describes and providing a mine of information about missionary beginnings. This thoroughness of workmanship is responsible for bringing to light many interesting but probably little known facts.

Although this book is marked by solid workmanship, it is lit up by many striking sayings and incidents culled from the lives of its heroes. We overhear William Carey saying to his friend Andrew Fuller, at the meetings of the Northamptonshire Baptist Association in 1792, amid reluctance to take definite missionary action, despite his memorable sermon, " Is there nothing again going to be done, sir ? " We see James Hannington, the heroic martyr bishop, facing the spears of his murderers in Uganda with the triumphant cry, " Tell the king I have purchased the road to Uganda with my life." There are, too, many vivid pen portraits of missionary pioneers, many of them little known to us Baptists, with just enough detail to enable us to see each in his own individuality.

This is a book for ministers, because of its store of information as well as because it will inspire sermons. I should like to see it put into the hands of our theological students as a reminder of the pioneering spirit of our forefathers in the faith. I hope it will be widely read by the more thoughtful of the younger people in our churches, among whom are the leaders of to-morrow. Many another will find in the reading of its pages the renewal and deepening of their confidence that God is a living God, working out His Divine purpose now just as certainly as He was in the great movement Mr. Payne has portrayed.

J. O. BARRETT.

THE CELEBRATIONS

CHURCHES everywhere are setting themselves to shape their plans for the 1942 Celebrations. Letters from them are reaching the Mission House in an increasing flow. The tide is rolling and we say : " Let it roll ! "

* * * *

THE Celebrations will be officially launched at the Annual Assembly in London at the end of the month, when Mr. Grey Griffith assumes the Presidency of the Baptist Union. The Celebrations will give colour to the entire Assembly, particulars of which will be announced in the religious weeklies and sent to the delegates.

* * * *

Next will come the Association Meetings. In Kettering, in particular, the Northamptonshire Meetings will be widened and extended to cover four days from Whit-Saturday until the following Tuesday. A united rendering of the new Cantata, *The Kingdom of Light and Love* will take place on the Saturday, pulpits will be occupied by B.M.S. representatives on the Sunday, and a big programme of meetings will follow on the Monday and Tuesday.

* * * *

Churches everywhere are reserving Friday, October 2nd, for some special missionary event. We want *all* churches to do so. Many are keeping the Saturday and the Sunday for other gatherings. The B.B.C. has booked the Sunday evening religious service period for the Celebrations.

BOOK NOTICE

My Seventy Years' Pilgrimage. H. J. Cowell. 3s. 6d. net. Kingsgate Press.

THE pen serves the Kingdom as well as the tongue, and Mr. Cowell has used his pen with telling effect as author and journalist. He gathers up his record in this volume which all his friends and many others will be glad to have, for it throws light on church personalities and church life in an intimate and interesting way.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anon., 10s. ; Sale of two Bristol glass bowls, £1 ; S. R. P., 5s.

Medical Fund :—A. O. U., £1 ; Ardent Well Wisher, £2 ; D. M. (Moorshead Memorial Hospital, 10s.), £2.

LEGACIES

The following Legacies have been received in recent months :

		£	s.	d.
1941				
Dec. 24	Mr. J. O. Butterfield	16	17	9
1942				
Jan. 8	Miss H. Leeson	500	0	0
9	Miss M. A. H. Pringle	21	8	1
12	Miss S. A. Fearnside (Medical)	18	0	0
15	Mr. R. Sissons (Medical)	50	0	0
20	Miss A. L. B. Melhuish	150	0	0
22	Mr. A. W. Oslter	508	11	0
Feb. 2	Miss E. Hill	100	0	0
	Miss E. Hill (Medical)	100	0	0
5	Mr. A. Kingham	250	0	0
16	Mrs. C. Allatt	90	0	0
19	Mrs. M. A. Roberts	20	0	0

Birth

4th December, 1941, to Rev. and Mrs. W. G. D. Gunn, of Sianfu, a daughter—Elizabeth Audrey.

Death

30th January, at Selly Oak, Birmingham, Miss Christina Irvine, first Principal of Carey Hall.

B.M.S. 150th ANNIVERSARY PUBLICATIONS

NOW READY

ACHIEVEMENT. A Short History of the B.M.S. By Dr. F. Townley Lord. Cloth 2/6, postage 5d.

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1792 1942

THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

THE CALL OF THE CELEBRATIONS

WIDOW WALLIS'S HOUSE, KETTERING, IN WHICH THE SOCIETY WAS FORMED ON 2ND OCTOBER, 1792

THE 150th Anniversary Celebrations of the Baptist Missionary Society have been launched and all the readers of the *Missionary Herald* are summoned to help in making them worthy of our great past and of the challenging present.

We must as Baptists render humble thanks to God for giving us the honour of leadership in Christian evangelism overseas. We are calling to our Partners in the Other Ships to join us in renewed consecration to the great purpose of being Fishers of Men for Christ. We are part of a fleet of ships of many kinds, each gladly bearing its own house flag, but all in the same safe convoy. We shall look forward with joy to the celebrations in succeeding years of the 150th birthdays of other missionary societies. Under war clouds it is now harder than ever to carry out all we had planned and to realise our various aims.

IF all who love the B.M.S. and believe in its Divine Commission will, in the spirit of sacrifice, dedicate an extra offering of at least 150 coins of the realm, great and small, we shall not fear for the success of the treasurer's appeal. But the 150,000 guineas fund is not our only, nor is it our chief, aim.

We want to spread more widely and to make fuller and more fruitful the knowledge of the story of the Society's past, its present responsibilities and its future opportunities. We want most of all that this year shall be a time of spiritual revival both in the churches of the homeland and in all the younger churches abroad. The desperate need of mankind —north, south, east and west—is regeneration. And in Christ Jesus our Lord is the only hope of it.

SO let us give ourselves this year to devout prayer and resolute effort, that those things that were dearest to our founders and forerunners in 1792 may be faithfully upheld and commended to our fellow-men to-day, and especially to those of the younger generation.

C. E. WILSON

THE SOCIETY'S HEADQUARTERS ARE—
19, FURNIVAL STREET, HOLBORN, LONDON, E.C.4
COMMUNICATIONS AND CONTRIBUTIONS SHOULD BE ADDRESSED TO THE HOME SECRETARY

1792

By EDWARD SHILLITO, M.A.

Mr. Shillito, Congregational minister, is widely known as a poet and author of several books. He was Literary Superintendent of the London Missionary Society for many years.

I

"IN darkness dwells the nation that knows its annals not." Over a library devoted to *Americana* at Ann Arbor these words are inscribed. They are true of nations and of all historic societies. If they forget their past, they are moving in darkness ; if they do not know whence they come, how can they know their own part in the present hour ? Those who enter into an inheritance will be graceless if they do not explore it and estimate its treasures. That must be true of a Christian society, for, by its very character, its history is not a record simply of human energy and heroism ; it is first of all a story of the self-revelation of God. To neglect history is to miss some of that Word by which alone man lives.

II

BUT history is dangerous to handle, as are all the great gifts of God. It may lead to humility or to pride ; to surrender to God or to presumption ; to anxiety and paralysis, or to the peace of God which passes all our dreams. Everything depends on our method of approach. How, then, are we approaching 1792 ? The material has been admirably provided, and need not be reviewed here. But one man may find in it the gift which it is meant to give : another reading the same story may miss that gift and be as poor as ever, or even poorer. In the last resort we shall have what we are meant to have, if we seek in the story, the self-disclosure of God, and if we see men as they saw themselves in that dawn taken up into a Divine purpose. 1792 will be a chapter in the life of God : a record in the Gospel of the Holy Spirit, in which it is written how, from age to age, the Great High Priest of our calling lives in the power of the endless life.

III

THIS is the true romance of missions : not chiefly that certain heroic figures went out into strange and perilous places. They had their fill of adventure and our hearts will always thrill with their story, and our assemblies shall tell their praise. But such hazards would not have been to them their claim to a place in the Christian sagas. They did not think of themselves as romantic figures at all, except in this respect, that to them there had come a call, to them there had been offered a place in the endless life of their Redeemer. We do them less than the honour due when we forget that they were what they were, only because they had surrendered their wills to their Lord.

IV

IT has been my lot to spend some good hours with Fraternals of Northamptonshire ministers. Being with them, I have recalled the Fraternal which met in a back parlour in Kettering on October 2nd, 1792. History has cast a glow over that back parlour and the ministers present, who there and then formed a "Baptist Society for propagating the Gospel among the Heathen." But, in 1792, the great William Carey was a man called Carey, and the glory that rests upon that company is the glory which comes whenever the Word of the Living God is heard, received and obeyed. Then anything may happen. It is not our business to dwell in the story of the past, only upon that which was distinctive of a certain age or a certain man : but to discern how the tides of the Divine Compassion which are for ever breaking around our lives, came into that human scene, and what followed. And, if we recall famous men, not to forget to glorify God in them. The things for which we return to that back parlour are the things which do not change.

V

IN 1792 there opened a new chapter in the history of our people. It may be claimed that in Carey and his fellows there lived on in new ways the strain of

Raleigh and Drake and those adventurers who heard a voice which called them over the seas. That same spirit of adventure burned in these warriors of the Spirit and a new expansion began, greater than any in the Elizabethan age. A quality in the national character was devoted afresh to the Kingdom of God. It was certain that the people of these islands would go out into all the earth. They were made like that. But in what spirit, at whose call? That was answered in that Fraternal in Kettering. But these men were not thinking of themselves as the sons of the Elizabethan seamen: they gave themselves no airs: they were not great in their own eyes: they are great in ours because they surrendered to a great Gospel, and they went out, not knowing whither they went, knowing only that they sought a city, whose builder and maker was God. For the very reason that they were not thinking about themselves, but about their God, they became great.

VI

A NEW chapter, too, was opened in Church History. But with that these pioneers were not primarily concerned. The personal and experimental came first, but there is always an explosive power in the adventures of a Christian soul which will attempt great things, not waiting for others to come along first. It must be recalled at this time how great an age in the expansion of the Church began with these pioneers. The age of all ages, in which the Church of Christ was to move most swiftly and widely, was to follow their lead. It must be recalled also that those who gave the signal were sure of the Divine Event at the end, but did not know in the least what was to follow in the next hundred and fifty years. But it happened to these pioneers, as it always happened to such men: they were making preparations for a new world which they would never see; they were providing an answer to questions which were not yet put to mankind; they were handling a power which would be available in new forms for new ages. For them, as for St. Paul, the riches of Christ were simply unsearchable. "There it is, this Gospel," they said; "what it has done for us, we know; what it has yet to do, we cannot tell."

VII

IT is distressing to hear those who should know better describe Carey as "only a cobbler, and yet . . ." Why "only"? And, by any reckoning, Carey in that Kettering back parlour was a scholar with a mind trained for the high intellectual tasks to which his Lord might call him. This is also true of men like Morrison and Henry Martyn. The Church of God has reason to honour these men for their readiness to offer their brilliant gifts to the service of the Gospel, but it must be said once more that these adventures were made by their lives of surrender and obedience. In the Epistle to the Hebrews the readers are told to remember their leaders and, considering the outgoing of their lives—to imitate what? Not their language; nor to repeat the operations in which they showed their obedience. But to imitate their *faith*. That is always the way to commemorate famous men and our fathers that begat us. Faith is great where it is an answer to a Great Word.

VIII

WE have no more means of forecasting what will be in a hundred and fifty years hence, than they had in that Kettering back parlour of foretelling 1942. We can learn much from the past, but we cannot eliminate surprise from the future. We never know with any certainty what will happen next when we are dealing with the Kingdom of God. But we can set our lives in their true relation to God. We can deny ourselves and so enter into our true part in the Divine Action. We shall not think of ourselves as busy with great things or things too wonderful for us. We are not great in any other way than that in which these men of 1792 were great. They were not great in any way which is denied to us. We, no less than they, can be taken up into the Divine Purpose; and that is all that matters.

SERVICE IN CHINA TO-DAY

That work in China continues amid war's alarms is clear from this article. And results follow.

The World Community

I AM doing school work in the city and going into the country week-ends. It is disappointing that the country areas are largely closed to us because of the difficulty of getting passes to travel by train. I can only reach two of our country churches by cycle. One of these is Hu Chia Chuang—the village of the Hu family — about nine miles away among the hills. Last week I went there for World Communion Sunday. It was quite a lift for them to realise that they, so few, belong to a large family of believers on whom the sun never sets and that on that day they, and their brethren, were with one mind and in one Lord partaking of the same Love Feast.

A WATER CARRIER BY A STREAM IN SHANSI, CHINA
[Photo: Rev. E. G. T. Madge

Melody to the Lord

ON my first visit to this church the congregation had one hymnbook. I managed to dig out some dozen of an old sort in Tsinanfu, and now most of the congregation who can read can at least share a book. This is a great help, as I am trying to teach them some hymns. After one service—and this warms me to them—they said, "Pastor, please sing to us." This shows their lack of appreciation of music! I said, "No, I will not sing a solo unless you learn it afterwards." This they did. We sang for about half an hour, and by this time another small crowd had collected to supplement the original congregation. The hymn being a simple evangelistic one, I gave another talk to explain it verse by verse. The rural Chinese are as friendly as rural folk usually are. It is fun to cycle round the country greeting and chatting with the farmers and villagers.

Reciprocating American Aid

I AM now helping in an American Baptist school. This I feel is a small gesture in return for all the American Baptists have done for the Society. I try to meet the students outside school hours as much as possible, so I have two Bible classes for them in my home. We are studying Matthew's Gospel and are trying to relate Christ's words to teen-age problems. I know you will pray that these young people, who will form part of educated China, will lay a strong grasp on the essentials of the Gospel.

A Spiritual Pilgrimage

DURING the year my language teacher—a Christian young in the faith—has entered into a deeper experience. He is nervous and felt unable to speak in public. Now, after nearly two years of persuasion, he has taken a meeting and given his testimony. This was so appreciated that he has become a regular leader of a prayer meeting and, what he most feared, he enjoys doing. His experience is typical of many of his class of Chinese. A son of a middle-class family, born in Peking, he received a Chinese classical education and became a school teacher. His father died and he helped support his mother, who was a Buddhist. But he lost faith in the gods of his parents and despised idol worship. He had, though, no other faith to take

their place. Then adversity brought him to God. The influx of Western subjects and teaching into Chinese schools was so rapid that he was left behind, and he lost his post. Having a wife and several children to support, he came to Tsinanfu and lived from hand to mouth for some years. He was helped by another teacher who had recently become a Christian and was also a Peking man. This, the personal touch, was the first thing. Then he attended church, where he saw people praying. He realised that they appeared to get help and peace. Then, through prayer, he was led into the Church and real Christian experience. He has recently lost his eldest son and youngest daughter through tuberculosis, but he has met these sorrows with faith and now, having passed through the deeps, he has an experience from which he is both willing and able to help others.

AN INCREASE IN EVERY BRANCH

By E. GORDON WILKINS, M.D., B.S., D.T.M. & H., Udayagiri, India

The Moorshead Memorial Hospital in the Kond Hills, India, was opened in January, 1939. Its vigour is shown in this article.

"WE are glad to be able to report an increase in every branch of the work." This is the news that comes from the Moorshead Memorial Hospital in the Kond Hills.

The range of the hospital's influence has widened. Several patients suffering from large tumours, or blind from cataract, have trudged from their villages fifty or a hundred miles away to receive treatment. Four such blind patients travelled in the company of Christians who were coming to the station for the annual meetings. One, an old man, fell into a ditch on the way, and had bruises and broken ribs to be patched up as well. These four went away with their sight restored. All learnt something, while in hospital, of Jesus, the Great Healer. One at least continued to learn and has recently asked for baptism.

Some patients have been badly mauled by tigers, leopards and bears, which have become a serious menace in the locality.

The training of nurses has proceeded steadily, and the first batch of candidates—one girl and three boys—have passed the first Government examination. Early in the year the hospital received Government recognition as a training school for male and female nurses.

The varied character of missionary witness has been given practical expression in the starting of a dairy farm on the initiative of the missionaries. This is run chiefly for the benefit of the hospital, and it has provided a daily average of from eight to twelve pints of good tuberculing-tested milk for needy patients. Experiments, which have proved successful, have been tried in growing the soya bean to improve the low standard of food. Efforts are being made to popularise this food among the natives.

THE simplified reading system has been the means of teaching a number of patients to read in a short time. Some have also begun to write, and girls have been taught to sew and knit. Courses of lectures on medical and health topics have been given to teachers and evangelists, and these should have their beneficial effect in the villages.

Evangelistic work has been maintained throughout the year. At daily prayers syllabuses which cover the life of Jesus in a month have been used in the wards, with the result that patients get some kind of systematic teaching during their stay. Services are also held each Sunday in the out-patients' hall for all patients and their friends. The seed sown in these ways produces its harvest.

Here, for instance, is Ranmpoti, paralysed in both legs. He was in hospital for nearly two years before his death. He learnt to know Jesus while he was under treatment, and gave a radiant testimony to other patients from his corner in the ward.

SO this new enterprise shows abundant signs of life in its presentation of the Gospel of love and redemption to the primitive people among whom it is placed.

JOHN YAOMBITI—CHRISTIAN TRADER

By KATHLEEN A. CHESTERTON, Yakusu, Congo

This tale casts a light on a major problem of missionary work in Congo. It is also a vivid chapter of Christian biography.

HE was born and brought up on the banks of the Congo in a little fishing village. His father, like most of the men of the village, was a fisherman. When John was old enough he, too, went off with his father in the canoe. There was a B.M.S. school in the village, and it was there that John learnt to read. He was not very intelligent, and so it took him a long time to get past the vowel stage and, of course, the fishing and mending of nets hindered his education somewhat.

After some years, however, John learnt to read and write, and gradually the love of Christ crept into his heart, and he desired to join the Inquirers' Class. The meaning of the gospel story soon found a real place in his life and character, and great was his joy when, during the visit of the missionary to his village, he was accepted as being ready for baptism. So, together with other youths and men and women, he was baptized in the Congo river. Thus John became a member of the Church.

Not long afterwards he went to Yakusu and became a helper in the boys' school, and while there was married to a Yakusu girl. For a time they were happy and John did well at his teaching, but, as the years passed, his wife bore him no children and he tired both of his work and, so it seemed, of his wife. He took a second wife and was therefore placed under discipline by the Church and had to leave his teachership.

Later John entered commercial life where polygamy is not counted a great sin and took unto himself yet two more wives. Certainly he responded to the call of the world, made money quickly and laid out the cash heavily by dint of his marriages. Thus it seemed that John was a lost soul.

A NEW CONGO VILLAGE SHOWING "BEEHIVE" SPIRIT HOUSE
[Photo: Rev. Malcolm Guthrie

THE years passed. Then a missionary was one day travelling by a state post where there were several stores and had need to stop and make some purchases. Who should serve him but John! The missionary was gladly welcomed, and he himself was delighted at the opportunity for conversation. They talked for a time. Certainly John had not forgotten the B.M.S. and what it stood for, for he realised that he had strayed a long way from the right path, but he wanted to return. "But what of your many wives?" asked the missionary. "You realise that you cannot re-enter the Church unless you have but one wife and that your first." "Oh, yes!" said John, "I know, and I am living with my first wife now and we are happy together." "But what of the others? Have you settled your affairs with the respective families?" "Yes," was the reply; "for years I have been arranging these affairs and now they are almost finished."

SINCE that time John's faithfulness to the Church has never wavered, and it was with joyful hearts that we received him back into fellowship in 1940. In January of this year John expressed his desire for Christian marriage with his wife with whom he lives happily. To our European eyes it may seem very strange for husband and wife to be remarried, yet to John and his wife as to others of our Christians, it was as a benediction, a beginning again, the final act of rededication to the service of the Master.

FOR SERVICE OVERSEAS

REV. P. S. BRAGG

MRS. P. S. BRAGG

REV. D. HENDERSON SMITH

THE REV. AND MRS. P. S. BRAGG have gone to take up pastoral work in Jamaica at the invitation of the General Committee in response to the urgent appeal of the Jamaica Baptist Union. Mr. Bragg was trained at Bristol College and entered the home ministry in 1927. He has held pastorates at Wincanton, Paulton, and Grafton Square and Victoria Churches, Clapham. Mrs. Bragg has shared this service with him. High hopes are set upon this new ministry which they will now exercise among our fellow-Baptists of this West Indian island, which, for 130 years, has been the scene of patient witnessing and of many Gospel triumphs.

THE REV. DAVID HENDERSON SMITH is the son of the Rev. and Mrs. S. Henderson Smith, formerly of our China Mission. He was born and partly educated in China, prior to the return of his parents with their family to this country in 1926. After some years in business, Mr. Smith entered Bristol College for theological training. He has had experience in Sunday school teaching, the Christian Endeavour Movement and preaching. He has served for one year as student minister at Queen's Road Church, Coventry. He is appointed to the Congo Mission.

LAST YEAR IN ORISSA

GIRLS' SCHOOL AND TRAINING CLASS, CUTTACK. The school has 475 scholars, of whom 357 belong to the Christian community. These include 54 small boys; 37 girls passed the Government Middle School Certificate examination, with 2 honours and 16 distinctions; 14 have passed on to the High School where 3 are being trained as teachers and 3 as nurses. The training class numbers 33. Past students are teaching in mission and government schools. Present students teach in Sunday Schools. Guides, Blue Birds and Cadet Rangers flourish. After a provincial camp, one guider said she went there to get training. She found also that it had been a time of great spiritual uplift. Thirteen pupils were baptised last year. The names of 9 others are before the church, and still more are attending preparation classes.

* * * *

STEWART SCHOOL, CUTTACK. This school aims to provide a Christian education for the Anglo-Indian and European community, and attention is paid to the improvement of physique and the sterling worth of character. From 36 scholars in 1926, the numbers are now 325, of whom 87 are girls. Many are non-Christians, and the importance of the Bible teaching which forms part of the curriculum from the kindergarten class to the senior Cambridge form cannot be over-estimated. Guides, Scouts, Blue Birds and Cubs have their place, too. Old boys are serving in many responsible positions, and 26 are in the Forces. There is a Sunday School of 241. Among those baptised last year was an old scholar who travelled thirty-five miles, and said: "I have come to be baptised in the church which I attended while a student of the school.

* * * *

CUTTACK PRINTING PRESS. Nearly 55,000 copies of Gospel portions and tracts were published last year, besides regular magazines and Sunday School helps.

* * * *

CUTTACK LEPER ASYLUM. An earnest spirit of enquiry has been shewn by the 372 patients; 9 have been baptised and others are enquirers. The schools for adults and children are prospering and Guides, Scouts and Cubs are active.

* * * *

BALANGIR. The varied work among children includes a girls' hostel with 53 girls, a boys' hostel with 63 boys: junior school, average attendance 87; middle vernacular school, 137 scholars; weaving school; Girls' Life Brigade, 23 members; Cadets, 33 members; Scouts, 49 members; Cubs, 45 members. In all this, Christian training and decision for Christ are kept in the foreground with encouraging results.

KOND HILLS. The girls' school enrolment has reached a record figure. The lower elementary schools are feeders for the higher elementary school, and all are an important factor in the evangelistic work. All the teachers are lay preachers who take all their duties—weekday and Sunday—cheerfully and willingly. The Moorshead Memorial Hospital reports record figures for in-patients—858—and out-patients, 23,560. The training of Indian nurses continues. Churches in the Union have observed Hospital Sunday. The hospital staff attends a weekly Bible Class.

* * * *

ONE STORY OF MANY. Gupa, a patient, recovered his sight after a cataract operation. He learnt to know Jesus, and was one of the first to be baptised in his village sixty miles away. Others joined him, and the newly formed community sent in repeated requests to our Union for an evangelist. Funds did not permit a response at first, but God opened a door. Christian youths who had gone to Lahore in the Labour Corps decided to send home each month from their pay sufficient money to maintain a new evangelist in a new area. With this a man has been appointed to Gupa's village.

* * * *

Higher Education Christian in India

THE thirty-four Christian Arts Colleges in India have a total enrolment of 14,831 students, of whom 1,751 are women. Of the former number, 2,542 are Christians—1,708 men and 834 women. The latter are enrolled in the five colleges exclusively for women. The other women study in men's colleges. In the past two years the enrolment of women students has increased by about 11 per cent. It will be noticed that the number of women students is about 50 per cent of the total—a very significant figure.

1942 DEMONSTRATIONS AND PAGEANTS

THE Lectures, Loans and Exhibitions Department is prepared to meet requests for costumes and properties and to give advice about plays and separate scenes. But there are some considerations to be put before local societies and groups which are wanting to stage a demonstration or pageant :—

(1) Where possible, include events and associations of local interest. It is important that the local note should be struck.

(2) Period costumes for English characters cannot be supplied. Indian, Chinese and, to a lesser extent, African costumes can be hired at something like 6d. each. African costumes are simpler and can often be put together locally : brown close-fitting stockinet garments are available, but there is a shortage of black wigs, and it may be necessary to make these up locally.

(3) It is not expected that *large* consignments of costumes will be ordered. Where many performers are to take part, please inquire about the supply of material in good time, and, *in all cases*, give particulars as to the size and description of the various outfits required.

BOOK NOTICES

Study Village India. Ilsley Ingram. 120 pp. Stiff paper. 2s. 6d. net. Children's Special Service Mission.

THIS is a very practical working guide for a mission study circle. It is compiled by a student of Trinity College, Cambridge, whose parents have been engaged in mission work in India. It bears all the marks of careful preparation for the help of leaders of young people's societies. Its glossary, book lists, film lists and index are well arranged. It breathes the true missionary spirit of devotion to Christ and of zeal for the spread of His gospel.

C. E. W.

* * * *

A Teacher's Handbook of Scripture Lessons for Schools. William Millman. 220 pp. Cloth. 1s. net. United Society for Christian Literature.

THIS volume has been published by the U.C.L.S. in collaboration with the International Committee on Christian Literature for Africa. That rather long and formidable description covers a volume which contains in very interesting and simple English the kind of thing that our own missionary, the Rev. William Millman, has been giving to his African scholars in the Lokele language and to the young teachers he has trained at Yakusu. Many English teachers will get help from these forty lessons on the life and words of Jesus and on selections from the Old Testament. The B.M.S. co-operates in the production of works of this sort in all parts of Africa. It is hoped that additional volumes will also be published from Mr. Millman's rich store of material and that translations of them will find their way into the other languages in which the B.M.S. is working.

C. E. W.

* * * *

Then and Now : John Foster. 188 pp. Cloth. 6s. 0d. net. Student Christian Movement Press.

THIS is a heartening and challenging book for days like these. The author confronts the reader with the fact of the Universal Church in being and active in the world to-day— a fact which he justly describes as " the greatest event in modern history."

THE Rev. G. H. C. Angus, M.A., B.D., has completed twenty-five years' service at Serampore College, first as Professor and then as Principal. A meeting of the staff and students celebrated this event, when a presentation was made.

The Children's Share

AS in 1842 and 1892, so in 1942, the children of our churches and Sunday Schools are to have their part in the Celebrations. They have their *Sunday School Anniversary Hymn Leaflet* : their *Cantata* : their own story of the Society in book form : and so on. They are also to have their share in raising the fund of 150,000 guineas.

* * * *

In 1842 and 1892, they were asked to raise five shillings each. In 1942, largely because of changed money values, their target is *half a guinea* each. In 1842 and 1892, each child who collected the fixed amount received a special medal. In 1942, each boy or girl will receive an " Album " with appropriate stamps in colours.

* * * *

The " Album " has eight pages, on four of which are spaces according to the amounts collected. Three of these spaces are for one shilling : seven for sixpence : ten for threepence : and nine for twopence.

Each child is given an " Album " and a book of stamps.

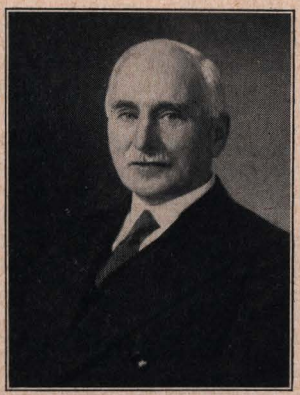
* * * *

As the amounts of various kinds are collected from relations, friends and others, together with the holder's own gifts, a stamp is to be affixed in the presence of the giver in the appropriate space. When the total amount of half a guinea is collected, the collector will have a souvenir of permanent value and service.

* * * *

The three stamps to be fixed in the one shilling spaces have on them pictures of Serampore College : the Martyr Memorial in China : and the ss. *Peace* respectively.

The seven stamps for the sixpenny spaces have pictures of missionaries at various sorts of work and of the kinds of people among whom they work.



THE CHAIRMAN:
REV. C. E. WILSON, B.A.

The ten stamps for the threepenny spaces have portraits of famous missionaries.

The nine stamps for the twopenny spaces have pictures of girls and boys of missionary lands.

Explanatory letterpress under each space helps to make the effort educative and intelligible to the child.

* * * *

THE production has received wide commendation both from the artistic and educational sides. It provides an opportunity for eager girls and boys to share in this great effort and gives them a memento which they should treasure in days to come.

* * * *

Particulars of this effort have been sent to the Sunday Schools, and hundreds of " Albums " and sets of stamps have been applied for. In the present unsettlement, it is possible that some communications have gone astray. In such cases, particulars of the Scheme may be obtained from the Home Secretary, B.M.S., 19, Furnival Street, London, E.C.4. Please mark your enquiry : " Celebrations Stamp Album Scheme."

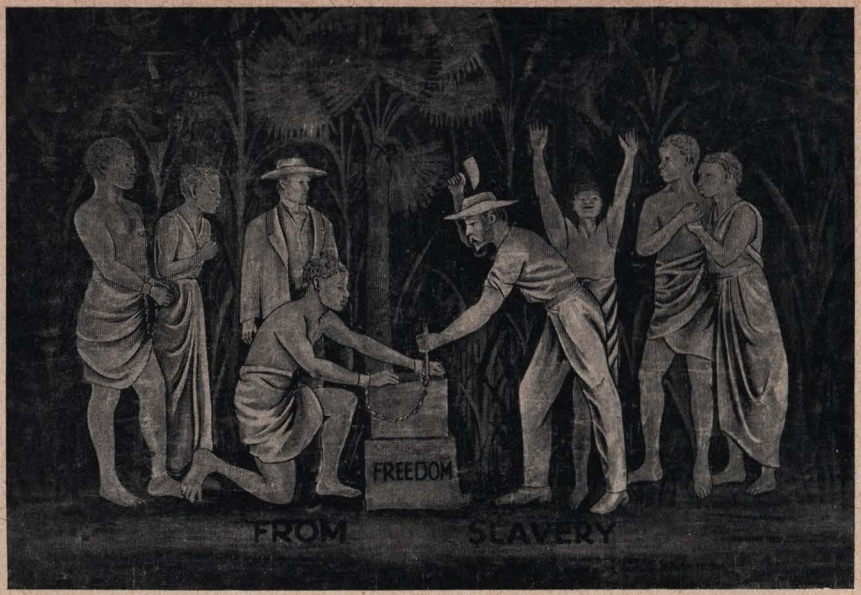
* * * *

THE event of this month is the series of Celebrations in Kettering during Whit week-end, Saturday, May 23rd, to Tuesday, May 26th. Many friends will join with the Northamptonshire Association on this occasion and churches of other denominations are also taking part.

These weeks also will find the Celebrations having their place in Association Meetings throughout the country.

* * * *

Churches everywhere are making preparations for the observance of Friday, October 2nd, and the two following days as B.M.S. days. Every church should take this matter in hand without delay, so that preparations may be made in good time with due thoroughness.



This reproduction of the famous Tinworth panel in the Baptist Church House is one of the scenes in the new Pageant, "VISION AND VENTURE," by Marianne Freye and Joyce Gingell. Typewritten copies may be obtained from the Carey Press, 19, Furnival Street, London, E.C.4. 6d. net (by post 8d.).

CONGREGATIONS are unable quite to witness for Christ, and have no strength to do His work at home, if they are not reflecting in the boldness of their plans and the generosity of their givings to missionary work at home and abroad the vastness of God's purposes for the world. Without that missionary outlook they are religious clubs, not churches.

PROFESSOR R. H. STRACHAN, D.D.

* * * *

The Ex-Chairman

Mr. Seymour J. Price has served the Society without stint during his year of office as chairman. He has guided many committees through their deliberations. He has brought his professional ability to bear upon their problems. He has inspired the churches by his visits. His acceptance of the treasurership with special responsibility for the 1942 Celebrations Fund will give general satisfaction.

* * * *

The Chairman

There is fitness in the fact that our chairman this year is the Rev. C. E. Wilson, B.A. No man has served the Society with more devotion, first as a missionary in India for eleven years, and then as secretary at headquarters for the record term of thirty-four years. No man has a greater or more accurate knowledge of its affairs. We look forward to strong and wise leadership from him in this critical time.

* * * *

The G.A.

OUR Girls Auxiliary is facing war-time problems with resource and resolution. Now that national service demands are taking many G.A.s. away from home and church life into distant camps, a G.A. National Service Secretary has been appointed to make contact with them. She is Miss Winifred Hemmens, 4, The Drive, Kettering, Northants, and she will welcome the present name and address of every G.A. who is on any form of national service.

Extension overseas is another feature of present day G.A. Five branches have been established in the Lushai Hills, India. These have held their first annual conference. Another branch has been started and is continuing with success at Tsinanfu, China. The latest has been formed at Léopoldville (Kinshasa), Belgian Congo, with nineteen members.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund:—"A. B. N.," Lancs., 5s.; "C. B.," West Country, £1 2s. 6d.; "J. E. M.," Dumbarton, A Thankoffering to God, £2 10s.; "S. A. R., F.A.," £1.

Medical Fund:—Anonymous, £1 5s.; "A. L. H.," Birthday scheme, 2s.; "April," Somerset, 10s. 6d.

B.T.L.A.:—"April," Somerset, 10s. 6d.

Widows' and Orphans' Fund:—"April," Somerset, 10s. 6d.

China Relief:—"April," Somerset, 10s. 6d.

1942 *Celebrations Fund*:—"April," Somerset, 10s. 6d.

Arrival

8th March Rev. T. G. R. Tyrrell, from Bolobo.

Departures

12th March, Miss D. A. Turner, for Palwal; and Rev. and Mrs. J. E. Young, for Yakusu, and Rev. D. Henderson Smith, for Upoto.

Birth

23rd January, to Mr. and Mrs. G. E. Bingham, of the Calcutta Mission Press, a daughter—Glenys.

Death

23rd February, at Port of Spain, Trinidad, Mrs. R. E. Gammon.

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The Kingdom of Light and Love : A Cantata based on the B.M.S. Record. Compiled by H. L. Hemmens. **1s. 6d.** net (by post **1s. 9d.**).

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A Century and a Half of Bible Translation. C. E. Wilson. **6d.** net (by post **7½d.**).

Vision and Venture : A Historical Pageant of the Baptist Missionary Society, 1792-1942. Compiled by Marianne Freye and Joyce M. Gingell. Price **6d.** By post **8d.**

REPRINTS :

Carey's " Enquiry " into the Obligations of Christians to Use Means for the Conversion of the Heathen. Published in 1792. This is a choice reproduction in facsimile, bound in board covers. Only a very few copies of the original edition are known to exist. The facsimile is a careful and beautiful reproduction of an epoch-making little book with its remarkable survey and statistics of the " heathen world " one hundred and fifty years ago. **2s. 6d.** (postage **4d.**).

" The Minutes of the Meeting " : A Booklet enclosing four pages of photo-reproduction of the Original Minutes of the Meeting held at Kettering on October 2nd, 1792, when the B.M.S. was formed. **6d.** (postage **1½d.**).

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P586A

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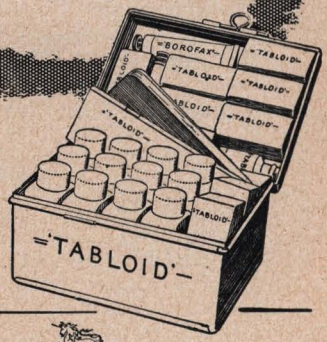

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JUNE, 1942 VOLUME 124

THE 1792 1942

MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

GOD IN THE BEGINNING

OUR CONGO PIONEERS

THESE opening words of the Bible can be applied with reverence and truth to the beginnings of the organised modern missionary movement in which the B.M.S. took the leading part.

God can be traced through the working of His Spirit which led men in different places to gather themselves and their congregations for prayer. For eight years prior to 1792, men and women prayed in private and in public that God would reveal His will to them, and that they might follow His guidance wherever it might lead them.

God can be seen in the setting of the times. World events were enlarging the horizons of men. Their contacts with hitherto unknown lands and peoples were increasing. Their minds were being stirred to a more urgent responsibility for their spiritual, moral and material well-being.

God is shown in the men who were called to the task. Rarely, for instance, has a man been so richly equipped for leadership in any enterprise as William Carey was. From whatever angle he is judged, he is pre-eminent. This is true also of the men who stood by him in India, and of the no less devoted men who upheld them at the home base.

God's presence is proved in the guidance that took the pioneers from their initial purpose to evangelise the South Seas and turned them to set foot on Indian soil. Here was unequalled scope for their linguistic gifts, bold plans for Christian education, evangelistic powers, strategic insight, and much else.

The grace of God can be detected in their records. At every stage of their progress, in every development of their work, at every cross roads, on every occasion of success or setback, they acknowledge the goodness and guidance of God.

It has been so throughout our story. The God of the beginning has been the God of the way along which our fathers went. He is our God still, and we begin our Celebrations with the determination that the glory shall be His, and that wherever He may lead us in the coming months, we will follow.

H. L. H.

MR. WU COMES TO HOSPITAL

By ELLEN M. CLOW, M.B., CH.B., D.T.M. & H., Taiyuanfu, China

This is a typical representation of an interview between a medical missionary and a Chinese sufferer. It shows contact made through patience.

Characters : Chinese Man.
Doctor (British).

Before doctor enters, patient talks (soliloquy).

"So this is the Jesus Hospital. Well, it is very clean. I wonder why they all wear white. They must be all one family and all in mourning. I am really rather foolhardy to come to a foreign doctor. They *do* look ugly, I have always thought, these British with their tall noses, light, deep-set eyes and fair hair. *Ai, ai* (*pronounced* "*Eeya*"), I am rather frightened, but my eyes do not see clearly, and I do want them treated lest I go blind, as my sister-in-law has done."

Enter doctor, in white coat, stethoscope round neck and pen in pocket. He bows—patient bows—both bow again.

DOCTOR : "Please sit, please sit !"

PATIENT : "I am unworthy, most unworthy."

DOCTOR : "What is your honourable name ?"

PATIENT : "My unworthy name is Wu. What is the old doctor's honourable name ?"

DOCTOR : "My unworthy name is —— (*put in own name*). Where is your glorious palace ?"

PATIENT : "My unworthy hovel is in Five Altar-Mountains. What is the doctor's honourable country ?"

DOCTOR : "My unworthy country is Big Brave Country. How many are the old gentleman's great years ?"

PATIENT : "I am forty-five years old."

DOCTOR : "Have you come to have your eyes treated ?"

PATIENT : "That's it."

DOCTOR : "How long have your eyes discharged ?"

PATIENT : "Since the second moon, the eighth day."

DOCTOR : "Is that the foreign calendar ?"

PATIENT : "No, moon calendar."

DOCTOR : "What is the date to-day on your calendar ?"

PATIENT : "To-day is the fourth month, second day."

DOCTOR : "So you have been ill for two months ?"

PATIENT : "Probably you are right."

DOCTOR (*examines eyes*) : "You have inflammation of the eyes and must have medicine and washing and hot wet cloths every two hours."

PATIENT : "Is it trachoma ?"

DOCTOR : "No, fortunately not."

PATIENT : "Well, your treatment is impossible. It can't be helped. I must just go home."

DOCTOR : "No, no, no ! If you go home now you will soon be blind."

PATIENT : "There is no method to prevent it. How can I come every two hours for treatment from the Five Altar-Mountains several hundred miles away from here ?"

DOCTOR : "You must live in hospital."

PATIENT : "I cannot do that, no. I am a poor man. I must just go blind. It can't be helped."

DOCTOR : "You must live in hospital. Don't fear about the money."

PATIENT : "How can you say, 'Don't fear about the money ?'"

DOCTOR : "In my unworthy country there are people who will give the money for you. In fact, they have already given it."

PATIENT : "But they do not know me. Why should they do that ?"

MR. WU'S HOSPITAL WARD [Photo : H. A. Emmott

DOCTOR : " Because of Jesus—for His sake. He told them to. They worship Him and they want you to know Him, too. You'll learn more if you come in."

PATIENT : " Oh-h-h— (*surprise and then understanding*). Is this why they call this the Jesus Hospital ? "

DOCTOR : " Yes."

PATIENT : " And are you a Jesus man ? "

DOCTOR : " Yes, I am."

PATIENT : " Then I'll live in hospital."

DOCTOR : " Good ! "

Doctor goes out with patient and then they bow and each signs to the other to go out first ; sign again and then one goes (that is the patient) first and the doctor follows ; patient turns round and bows again as often as you like ! ! ! all the way out.

The above may be reproduced as an item in a missionary or other programme.

I'VE FOUND A FRIEND

By ANN M. WILSON, Bolobo, Congo

Miss Wilson has been at Bolobo since 1913 *and, in her twenty-eight years' service, has taken a leading part in building up the extensive women's work on the station and in the wide district.*

THIS hymn kept ringing in my ears during a fourteen days' visit to the Nkuboko district. It had been taught to the teacher-evangelists at their refresher school, and they had passed it on to their school-children on their return to their villages. As I cycled into village after village, little crowds of grown-ups and eager-faced children stood under marvellous arches of palm branches to greet me as they sang lustily and tunefully, " I've found a Friend, O such a Friend ! " It echoed up to the grass roofs in their mud school-chapels and, as we paddled through the flooded forests, it was whistled by the paddlers.

I left Bolobo in our motor-boat and chugged up river for eight hours to our first stopping place. Last year this village was under a cloud. Some of the villagers accused the teacher-evangelist of having control over a crocodile. They declared that he had willed that this crocodile should eat people, and the entire population rose against him. They made things so unpleasant for him that he left them. So, last year there was no school and no enquirers, and the Christians had been suspended from church fellowship. This year most of the Christians had confessed their foolishness in believing in controlled crocodiles. A new teacher-evangelist had taken charge of the work, and it was a joy to meet and talk with a group of women enquirers.

We left the motor-boat next day and packed ourselves into canoes with all the funny luggage we carry—bicycle, bed, bottles filled with lamp oil, a tiny cupboard with our food, a thermos flask, a bath and a frying pan. That day we paddled through fairyland, through flooded forests among wonderful lights and shadows, water lilies and blue and yellow birds. The beach at which we landed is, alas ! the dreariest spot in Congo. But the cheery face and hearty handshake of old Pastor Menga dispelled the dreariness. We mounted our bicycles and set off away over the plains and through the forests to the quiet village in which we have a comfortable B.M.S. house. Parrots squawked in the trees at our door, and monkeys chattered and leapt from branch to branch.

EACH day we visited one or more villages, where we examined the schools and talked with enquirers. One evening we were storm-bound in a village six miles from our centre. We sat in the teacher-evangelist's house while the rain teemed down. I drained my thermos flask and finished the last of my sandwiches. Old Menga was very perturbed. Here was the white Mama, and her food was finished. He must do something about it ! When the rain abated somewhat, he persuaded a small boy to go with him, and they set off in the darkness with the flask. They woke my little cook-girl and got her to prepare food. After a few hours' sleep they tramped back over roads which had become in places swirling torrents.

In the meantime, the teacher had

swept out his sleeping-room and had spread a new grass mat on his bamboo bed. Then he shyly produced a new blanket, probably laid aside for a corpse, and wondered if Mama would sleep with this. I slept soundly and, next morning at breakfast time, old Menga and the boy arrived with my breakfast.

AN OVERFLOW SERVICE IN CONGO [Photo: Malcolm Guthrie

There is much to sadden and much to cheer on visits like this. One young teacher-evangelist had an infant class of delightful bright-eyed chocolate coloured children all keen on reading their syllables well. Little Hagar, in sheer excitement, sobbed out these syllables and wiped her eyes with a corner of her scarlet frock.

OLD lame Ila's school was very disorderly and noisy, but when I saw him limping down the village street with these children holding his hands, I thought, "Never mind the noise. Those children love him. He has 'Found a Friend, O such a Friend,' and he is teaching the children about Him." A few weeks later, old Ila, faithful evangelist and beloved teacher, passed over to be with that Friend "for ever and for ever."

THE HUMBLE POOR BELIEVE

By MENDI LAZARUS, Russelkonda, Orissa, India

Here is a story of the way in which simple folk receive the good news. It is told by an Indian evangelist.

NEAR the village of Jampalli, a mile from Russelkonda, a community of twelve Kond families live. Twenty-four of these men and women have come into the Lord's sacred fold. The church community here numbers fifty-three. Members of the Russelkonda church have been caring for this village cause and steps are in hand for the building of a prayer-house which will accommodate about a hundred people.

In Jillundi, another village, fourteen Kond families are to be found. These are receiving Christian instruction and join in worship with the Russelkonda church. They are being prepared for baptism and church membership. The example of these villagers has stimulated others living within a radius of ten miles to become enquirers, and they have requested our missionaries to visit them with the Gospel message.

Thirty-eight miles west of Berhampur is the village of Nayaranapur. A short time ago the people here requested the Senior Deputy Inspector of Schools in Berhampur, who is also President of our District Union, to send evangelists to them. This has been done with marked results. Eighty-three men and women have been baptized and a church formed. The District Union has appointed an evangelist to shepherd this flock and a church building to accommodate two hundred is in contemplation.

THE main field of the Roman Catholics here is Surada. From time to time we went on preaching tours to Surada and the neighbouring villages without result. Recently, while camped here and while returning from preaching work one day, we saw a number of men and women sitting under a banyan tree eating parched rice. We asked whether any could read Oriya and a few said they could. After

talking with them for some time we were able to sell them three copies of a tract, *The Way of Salvation.* They eagerly invited us to visit their five small villages, which have a total population of three hundred. Some were Roman Catholics previously, but, dissatisfied with that faith, they became Hindus. After working among them for a week, they requested us to enlist them in the Baptist Church. Since then we have camped here four times, and have explained the main principles of the Christian faith. Now fifty-two of them have handed in their names for instruction and baptism. There are many enquirers in other places, too. So here, as elsewhere, we have a harvest which may be reaped.

NEWS OF ZIKI

THE amazing success of our work in the Lushai Hills is to be measured not only by the great ingathering of converts and the founding of the Christian Church there, but by the quality of its leaders who have been discovered and trained for positions of responsibility. And among those preparing in their youth for future leadership there are many whose life and conduct are a standing demonstration of the indwelling and liberating power of the Holy Spirit.

Many in the homeland will recall Ziki, the Lushai girl who accompanied Miss Chapman on furlough from the Lushai Hills a few years ago. Her visits to homes and churches made a profound and permanent impression. Since her return to the East, Ziki has been studying at the Women's Christian College, Madras. This involved her learning Hindi, so that she might take the degree course. The Principal, Miss Rivett, has just written of her : " Ziki has got through her examinations. I think she has found her Hindi useful, and I hear that, during her holiday in Puri, she used Hindi while keeping house for Miss Chapman. I have never seen the college so worked up on a student leaving as when Ziki departed. She has made an amazingly deep impression on the college, and her contemporaries will rejoice indeed if she is able to return next term."

ZIKI has written her own letter. In this she says : " I am sorry to say that I did not get through all my subjects in the March exam. and I had to take Hindi again in September. I am glad to say I have now got through and, if all goes well, I want to return again in July and do my History and Economics B.A.

" Directly after my exam., three friends and I went down south to Travancore for the holidays. We toured all round. It was really very nice. On several occasions I was asked to address small informal meetings to tell them about my part of the world. It reminded me of a missionary deputation. We had many friends in Travancore, and hence were well entertained wherever we went. We caused quite a sensation. I was always taken to be a Chinese, Japanese, Siamese, Burmese, or any part but that to which I really belong.

" I stayed a month in college after this and then joined Miss Chapman and her party at Puri, where we spent three weeks with Miss Clark, Hluti, Zovi, Zuali and Nini, the teacher. I am now staying with two friends of Miss Clark's and am helping to look after and teach their two small children, who are on three months' holiday from Darjeeling. I shall be here until March. We live right among the tea plantations and we have good times together. I hope at the end of my time here to return to the Lushai Hills."

Ziki is marked out to be a leader. She has been the subject of much solicitude and of many prayers. Her balanced development has occasioned much thanksgiving. Her future will be the concern of all who desire the coming of the Kingdom of God in all its fullness among the Lushai tribe.

1941-1942 **A Year with an increased income and no deficit ! Let us give thanks to God for His favour and for the generosity of our people.**

NEWS FROM CHINA

Evangelism Amid Air Raids

"THE opportunities for evangelistic work in Sianfu are more than we can cope with. During this past year I have been responsible for the preaching hall in Nan Yuan Men. Most nights we can fill the hall with people who listen intently. Many gospels are sold, and usually there is an opportunity to talk with some afterwards. People listen with an eagerness which bespeaks a longing for a new way of life and, with the present cataclysmic struggles going on in the west and east, it is easy to make contacts with their topics of thought and conversation. During the day the hall is used as a reading-room, though frequent air-raid alerts do not help this branch. I have formed a small committee to help me in conducting this work and in raising funds for it. I want to make the whole effort independent of me.

"I also conduct a weekly Bible Class in a co-operative factory where more than twenty young men gather for study. They are all keen, and it is a tonic to hear them sing. They are mostly refugees from the Kaifeng area. One of the industrial leaders told me the other day that their finest and most efficient co-operative in the north-west is run by Christians."

W. G. D. GUNN

* * * *

In Chengtu

"FOR the first time since we left Tsinanfu, we have a room in our temporary buildings for common worship. Students and staff alike are overwhelmed with joy, even though it is a plain, simple room. The Religious Life Committee and Students' Religious Fellowship decided to have a special dedication service for it. They were good enough to postpone it until I came back from Sianfu. The room was packed with one hundred and twenty people. I had the honour to preach the dedication sermon.

"We thought it would be wise to have a name for the Hall. Two names which stood foremost among the people who had laid the foundations and enriched the religious life of the University are those of Mr. Burt and Dr. Luce—the first for his gentle exemplification of the faith, and the second for his serious emphasis on the intellectual study of the records. We have therefore decided to call it the Burt-Luce Chapel—or Hall—in English, in honour of these two friends. Although both of their Chinese names have the character "Yi"—Peh Hsiang Yi and Lu Si Yi—we have not been able to combine them into one suitable Chinese name for a hall. So in Chinese it is simply called Szu-Yi-Tang."

W. B. DJANG

A Visitor Sees Sianfu

"DURING a stay of a month in Sianfu, I had excellent opportunities of acquainting myself with the good work of the mission there. The mental equilibrium of Mr. Russell, the complete devotion of the Bryans to the rural church, the enthusiastic programme of Mr. Young among the higher strata, the determination of the Gunns to stay in city work, and the obvious feeling of joy and hope of the ladies in the girls' school which has now more than two hundred girls, all testify to an aggressive mission in spite of constant dangers and general uncertainties. I stayed in the house of the Clows and Dr. Stockley. The amount of work they have to do and the cheerful spirit in which they devote themselves to the most oppressive and exacting routine, are an inspiration to me. No doubt they are the qualities which inspire the whole staff for carrying on what they have to do in these unusual times. In addition to the added work of refugees, wounded soldiers and air raid casualties, the burden of distributing the supplies for the International Red Cross costs them a lot of time and energy. In face of all the handicaps, this is one of the most praiseworthy hospitals in war-time China."

W. B. DJANG

* * * *

About Shansi, China

THE most recent news received from Shansi is that all our property in Taiyuanfu and in other centres is in the occupation of the Japanese authorities or business concerns. Rents are supposed to be paid for this occupation, but little has been received so far.

Services maintained in Taiyuanfu orphanage by the matron and her helpers are well attended. Some Chinese evangelists are working in country stations and neighbouring villages. In other places services are held in homes because of the difficulty of meeting more publicly.

There seems no immediate prospect of missionaries being allowed to re-enter the province; but the work is being kept alive and witness is being borne.

* * * *

Children's Stamp Album Scheme

THIS is being taken up with vigour. Thousands of albums and stamps have been applied for. In some cases, repeat orders have been made, with remarks like this: "One child has filled her Album and has handed me 10s. 8d., and has asked for another Album and set of Stamps." Are your Sunday School and other children engaged in this effort for the 1942 Celebrations? Write to the B.M.S. Young People's Secretary, 19, Furnival Street, London, E.C.4 for particulars.

OUR WITNESS IN INDIA

IN BENGAL

BARISAL.—Quarterly classes for pastors, begun last year, have been much appreciated. The members have studied Our Lord's Teaching; The Miracles of the New Testament; The Meaning of Service; The Manhood of the Master; Kagawa; Christian Giving; and Tambaram. Baptists and adherents of the Oxford Mission united in a Week of Witness, which included a procession through the city and open-air preaching. The new prayer room in the Girls' School has been used consistently by girls and teachers. A weekly early morning devotional meeting for the staff has been conducted by every member in turn, and has proved a joy and an inspiration to all. Senior and junior C.E. meetings are held each week. On Sundays classes for senior girls train them in methods of evangelistic work in their village homes during holidays and after leaving school. The training includes the preparation of simple talks, hymn sheets, scripture wall sheets, pictures, etc. This is developing a sense of evangelistic responsibility, and should promote the extension of the Kingdom in the villages. Regular Bible Classes are held also for day scholars and boarders.

BISHNUPUR UNITED BOYS' SCHOOL.—For the Week of Witness three villages were chosen. One evening, masters and boys, with members of the local church, visited a village a mile away. They sang the gospel message and distributed tracts in other villages through which they passed. On reaching their objective they presented a Christian drama written by one of themselves. The site chosen by the villagers for this performance was between a Hindu temple and a Mohammedan holy place. A large crowd was present. The last scene was most impressive. It depicted a Hindu holy man who found peace in Christ after his many wanderings. A large size beautiful Cross made by the boys was shown amid intense silence. The evening's proceedings were felt to be a triumph for the Cross. Other villages were visited on successive evenings.

LUSHAI HILLS.—The British and Foreign Bible Society has undertaken the reprinting of the Lushai New Testament, and workers are engaged in proof reading the new edition. It will be bound with such books of the Old Testament as have been translated. A revised edition of *Pilgrim's Progress* is being printed at the Calcutta Press.

MR. A. R. TIMSON
(see page 60)

The Lushai Church Mission to the Tipperahs and Chakmas continues amid difficulties and with encouraging success. Many Bible portions in Bengali have been sold, and a few requests for baptism have been made. It is hoped that the first-fruits of this Mission will appear soon in the baptism of Chakma converts.

Many Lushai lads have joined the Indian forces, and it is hoped that contact with them will be maintained.

The five G. A. branches in the Lushai Hills have held their first conference. Forty officers and members slept in the girls' school. So that they might attend without disgruntling their families, most of the girls did a full day's work in the rice fields and then walked distances up to eight miles in darkness. They left by 5 a.m. on the Monday so as not to be late for field work again. The conference theme was The Church, and the atmosphere was happy and inspiring.

CHITTAGONG.—Open-air preaching is a feature here. In the town new stands have been taken near shipping offices and the business centre where large and appreciative audiences gather. Patiya, a large railway centre, has been visited each month when weather permitted. In another place people almost tore gospels from the hands of missionaries and Indian workers in their eagerness to buy. One young Mohammedan came to the bungalow to learn more. Opposition was met in one centre during a Hindu bathing festival when college students made a clamour which compelled the abandonment of preaching. Sales of gospels and other Bible portions have increased.

IN NORTH INDIA

BARAUT.—It sometimes happens that the work of years has been given up through lack of response. Then there come an unexpected awakening of interest and requests for Christian instruction. This has happened in Chandanheri. Six years ago the position seemed hopeless. The three or four Christians and the enquirers had become indifferent, so we left them to respond to more urgent calls and promising work. The district evangelist, however, never quite gave them up. Four years ago a new desire to be taught was expressed. After a year a schoolhouse was built at the expense of the enquirers and handed to the Mission. A year ago fifty-four men and women were baptized, and the church is enthusiastic.

ANOTHER WAY OF RAISING MONEY

A PARTY of us were on holiday at the British and Continental House at Grange-over-Sands, and amongst our journeyings over this delightful district we visited Hawkshead, where the quaint cottage in the picture stands. The upper portion is tenanted by the old lady who stands at the top of the staircase outside, and when she sees that her quaint but desirable cottage is being photographed, she stands until the picture is taken and then asks her visitors to wait while she fetches her missionary box. Three times that year it had been emptied, for who can refuse such a request in such circumstances? We were nearly all Baptists, but who minded that our gifts were made to the Methodist Missionary Society?

THE COTTAGE OF THE BOX

The old lady was delighted to learn that a missionary was in our company, and she enjoyed a five minute chat with her. But the imagination in her idea! She was unable to give much herself, but she could make the suggestion and collect from those who desired a souvenir of their call at a charming spot and a unique cottage.

Can we part with some of the results of our "Dig for Victory" Campaign, and show our box to those who share in it? Or, when someone asks for some service which we can give, and for which they can hardly offer to pay or ourselves to receive; or when we are given something beyond our expenses on our preaching visits to town and country churches; or in those other ways which we may find out for ourselves. Could we not raise in this way 150,000 shillings towards the 150,000 guineas for the 1942 Celebrations Fund this year? At any rate, we might keep our missionary box handy for these occasions. I think it would be worth while.

T. A. L.

BOOK NOTICE

Great Things: The Story of the 150th Year of the Baptist Missionary Society. Carey Press. 7d. (by post 9d.).

THIS record of the ter-jubilee year of the B.M.S. has been eagerly anticipated, and will be read by many who have usually little taste for annual reports.

There was a certain inevitability about the title, which provides a fine theme for this special occasion, and one that is used throughout with effect. "Expect great things," said Carey in 1792; "Attempt great things." The words have always been the motto of the B.M.S., though at certain periods they have meant more than at others. They come to us again with special force and challenge in days like these, and we may humbly claim that the work of the past twelve months—as set out in these pages—has been not altogether unworthy of them.

The Editor must have had a peculiarly difficult task in preparing this popular story. Communication with the fields is increasingly scanty and delayed. The swift and menacing changes of the war, now directly affecting almost all our work, makes comment on its background and environment out of date almost as soon as it is written. The troubles of printing and publishing at the present time must often seem wellnigh insuperable.

The Editor has, however, himself taken his place in the great succession, and has nobly attempted a great thing, in a manner which will earn him the gratitude of his own and subsequent generations. He has secured seven excellent full-page photographs; he has provided some most interesting and revealing quotations from B.M.S. history to illustrate the main theme; and he gives in the different chapters vivid glimpses of what has been happening both abroad and at home. In spite of the dark shadows cast by the war, it is a heartening story that he has to tell—one that already shows us, in not a few particulars, God still making even the wrath of man to praise Him.

This report should be read, passed on, preached about, and made use of in many different ways. It should send us all on the way towards the fourth jubilee with thankfulness and courage.

E. A. P.

Notes of special interest to Directors, Missionary Secretaries and others.

Publications :

Achievement : The Popular Story of the Baptist Missionary Society, is published and selling well. 2s. 6d. net (by post 2s. 11d.). Absorbing reading, and a mine of information for speakers.

* * * *

The Handbook for Lay Preachers is ready. It contains three sermon outlines ; three chapters on our mission fields ; three sketches of famous missionaries ; and three studies of outstanding native converts. The gift of the Baptist Laymen's Missionary Movement to their brothers in the Lay Preachers' Federation. Copies may be obtained without charge from the Carey Press. A twopenny stamp for postage will be appreciated.

* * * *

The Bells of Moulton : The Story of the Society told for children by W. E. Cule, so long the Society's editor, will be issued shortly. A worthy production for war-time, with cloth boards, illustrated jacket and several pages of pictures. Price 3s. 6d. net (by post 3s. 11d.).

* * * *

Dr. Dakin, President of Bristol Baptist College, has written a life of William Carey. This will be ready shortly. It is printed in style similar to the well-known *Penguin* and *Pelican* series. Price 6d. net (by post 8d.). At this price this excellent book should have a wide sale.

* * * *

Other publications include : *A Century and a Half of Bible Translation,* by C. E. Wilson ; *The Past Fifty Years in India and Ceylon,* by Herbert Anderson ; and *The Past Fifty Years in Congo,* by W. D. Reynolds. Each is published at 6d. net (by post 7½d.).

Expected shortly : *The Past Fifty Years in China,* by H. R. Williamson ; and *Saving Health,* by C. C. Chesterman, a booklet on our medical work.

* * * *

Other Publications :

Eight editions in eight months ! This is the record of *The Prayer Call of* 1784, by E. A. Payne, widely circulated and used throughout our churches and beyond. The Churches in Scotland have taken an edition of a size to permit of a copy being sent to every minister in connection with the Week of Witness. Still on sale. 3d. net (by post 4d.).

* * * *

Then Cometh Harvest, which deals with women's work and influence among women in India, has gone into a third edition ; and *The Kingdom Nigh,* a similar book, is in its second edition. Each is published at 7d. net (by post 9d.).

* * * *

Six Scenes in Mime is a booklet based upon *Then Cometh Harvest.* It provides a programme of tableaux for women's gatherings. There are no parts to be learnt, but a number of women are needed to present the six scenes, while the connecting story and descriptions are told by a reader. The whole makes an effective missionary gathering about a land much in the news. *Six Scenes in Mime :* 6d. net (by post 7d.).

* * * *

The Church Awakes : A study outline prepared upon the book of this title by E. A. Payne. Of special value for Young People's Fellowships, Girls' Auxiliaries and similar groups. 3d. net (by post 4d.).

* * * *

Some Outlines and Material for Missionary Addresses, also based on *The Church Awakes,* for leaders of young people's organisations. 2d. net (by post 3d.).

* * * *

Congo Journey, by H. L. Hemmens. In such demand that a fourth edition has been called for and is selling well. 2s. net (by post 2s. 4d.).

* * * *

All these and other publications should be obtained from The Carey Press, 19, Furnival Street, London, E.C.4.

THE churches in our Indian mission field have again kept their Gift and Self-Denial Week. Though the results are not known at the time of writing, it is hoped the total will show an advance on the previous year's total.

THE evangelistic purpose of the Church received emphasis in a Week of Witness organised by the Bengal Baptist Union in November.

THE EDITOR'S NOTES

The Vice-Chairman

Mr. A. R. Timson, the new Vice-Chairman, has rendered long service to the denomination and especially to the B.M.S. His advice on technical matters has been of the first order and his unobtrusive support in many ways has been outstanding. It is a happy coincidence that a Kettering man should occupy this position in this year.

* * * *

1942 Celebration Boxes

IT has been found possible to secure a supply of boxes for use in connection with the Celebrations. These will be useful in gathering regular gifts in the homes of church members. They will be supplied to applicants without charge. In view of the increased costs of materials and the limited supply available, missionary secretaries and others are asked to order with care so that there shall be no wastage. Applications for boxes should be addressed to the Home Department, B.M.S., 1942 Celebrations, 19, Furnival Street, London, E.C.4.

* * * *

Summer Schools

SEASCALE (Cumberland), Malvern (Worcestershire), Oban (Scotland), and Aberystwyth (Wales) are the centres at which B.M.S. Summer Schools will be held next August. As accommodation is limited and many places have been booked already, early application for particulars is desirable. Enquiries should be addressed to the Rev. Alex A. Wilson, M.A., 19, Furnival Street, London, E.C.4.

* * * *

Light Bringers

HERE is the story of a patient in the Rahmatpur Hospital, Palwal. She was not physically, but mentally, ill, and only came to us after two years' treatment from Indian doctors and hakims. Wandering in mind, sleepless and listless, there was no light of life in her dull, unresponsive eyes. Her case looked hopeless. What could be done that had not already been done? We gave her a few medicines and injections, but still more, much love and constant attention. In five days we had her sleeping, and in six more we had her walking about the hospital. She scarcely looked back after that. She read and worked and began to take an interest in the life of the hospital.

About six weeks later her husband came to take her home. He said, with tears of gratitude in his eyes, "I haven't seen her smile for years, and now she even laughs." The deadness of her eyes had given place to a new light of happiness. This could not have been done apart from the patience and perseverance of our missionary and Indian nurses. Surely it was Christ working in them that enabled that life to be transformed! Is not this just what we desire our hospitals to be—channels for His working?

DOROTHY G. MEDWAY

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund:—A Christian Endeavourer, Bristol, £10; A. O. H., £1 10s.; Anonymous, Exeter postmark, £2 1s.; J. M., Dunfermline, 10s.

Medical Fund:—In memory of Rev. T. and Mrs Hancocks, Easter Thankoffering, £3.

LEGACIES

The following Legacies have been received in recent months:

1942		£	s.	d.
Mar. 1	Mrs. G. Jenkins	375	0	0
	Ditto (Medical)	225	0	0
6	Miss A. L. B. Melhuish	19	4	8
9	Mr. G. W. Ager	25	0	0
12	Rev. T. Jones	109	7	10
13	Miss G. Prestige	50	0	0
	Miss E. M. Ruthven	20	0	0
18	Mrs E. Morgan (Women's Work)	9	0	0
19	Miss E. E. Fowler	100	0	0
24	Mr. J. Went	7	10	0

Legacies—*cont.*

		£	s.	d.
Mar. 26	Mrs. H. M. Blandy	107	12	4
April 9	Mr. A. Bradley (Medical)	30	0	0
	Mr W. Merryman Wood	126	10	2
11	Miss S. A. Wright	50	0	0
	Mr. T. George	86	13	4
15	Mr J. W. Jackson	450	0	0

Birth

26th January, at Chowtsun, to Dr. and Mrs. J. L. Lewis, a daughter—Margaret Ann.

Death

3rd April, in London, Mr. Arthur Newton, Honorary Member of the Committee.

20th April, in London, Mrs. G. J. Dann, formerly of North India.

Appeal for Hymn Books

Rev. P. S. Bragg, recently arrived in Jamaica, writes that there is a dearth of hymn-books in the island, due to the extreme poverty of the people. He would be very grateful for copies of the old edition of the Baptist Church Hymnal, which should be sent to him at Calabar College, Kingston, Jamaica, in parcels of not more than five pounds weight with open ends, printed paper rate. Tune-books would be most acceptable.

BAPTIST BUILDING FUND

CAPITAL **£119,721** on loan to **292** Churches free of interest. Subscriptions urgently needed to assist the Churches to be free of debt. Gifts and bequests when given to the Fund are lent out and returned without diminution, to be re-lent to other Churches.

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1792— B.M.S. ONE HUNDRED AND FIFTIETH ANNIVERSARY —1942

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Achievement: The Popular History of the B.M.S. F. Townley Lord, D.D. **2s. 6d.** net (by post **2s. 11d.**).

The Kingdom of Light and Love: A Cantata based on the B.M.S. Record. Compiled by H. L. Hemmens. **1s. 6d.** net (by post **1s. 9d.**).

Missionaries All: A Pageant of Baptist History. E. A. Payne and K. M. Shuttleworth. **1s.** net (by post **1s. 2d.**).

A Century and a Half of Bible Translation. C. E. Wilson. **6d.** net (by post **7½d.**).

The Past Fifty Years in India and Ceylon: By Rev. Herbert Anderson. **6d.** net. (by post **7½d.**

In preparation:

The Bells of Moulton: By W. E. Cule. A story of the B.M.S. for children. Cloth Boards and Illustrated. **3s. 6d.** (by post **3s. 11d.**).

REPRINTS:

Carey's "Enquiry" into the Obligations of Christians to Use Means for the Conversion of the Heathen. Published in 1792. This is a choice reproduction in facsimile, bound in board covers. Only a very few copies of the original edition are known to exist. The facsimile is a careful and beautiful reproduction of an epoch-making little book with its remarkable survey and statistics of the "heathen world" one hundred and fifty years ago. **2s. 6d.** (postage **4d.**).

"The Minutes of the Meeting": A Booklet enclosing four pages of photo-reproduction of the Original Minutes of the Meeting held at Kettering on October 2nd, 1792, when the B.M.S. was formed. **6d.** (postage **1d.**).

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JULY, 1942 VOLUME 124

THE 1792 1942

MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

LET THERE BE LIGHT

WILLIAM KNIBB OF JAMAICA, 1803–1845
PIONEER OF FREEDOM

LET there be light was another word at the Creation. And it was also a word for 1792.

For the world was in darkness at that time. Carey was roused to fresh enterprise by his reflections on his readings about other lands and peoples. "There are pagans!" he cried as he mused on the home-made map that hung on his cottage wall. Men and women by the million were in the darkness of sin and he had the Light. So he must share it with them. His fellow-Christians were trying to keep their feeble lights alive in the stifling air of hidebound Calvinism. He must lead them into the larger spaces of God's free air where their flickering flames would blaze until they lit the minds of men throughout the world. So he set out to carry the Light into the gloom. And where he led, others followed.

IT was the pitiable condition of negro slaves in Jamaica which inspired our enterprise in that island. It was the realisation of the liberating power of the Gospel which later bore the first of those slaves, now free, across the Atlantic to labour among their kinsfolk on the African mainland. It was the urge to carry the Gospel Light to the heart of that Dark Continent which created the Congo mission. It was the appeal of China's millions in darkness which established the work in China.

WE live in one of the world's blackest hours. "The lamps are going out all over Europe," said Sir Edward Grey, Britain's Foreign Minister, on August 4th, 1914. Events have proved him to be right. They have gone out all over the world. Gross darkness covers the people. At root the present gloom is due to the sin of men's hearts, the very condition that moved Carey and his contemporaries to their venture.

But, *the Lord shall arise!* We have the sure remedy for the present evil, the light of the Gospel of Christ which dispels the gloom, eradicates the disease and gives the power of new life. How can we keep this to ourselves? Whether at home or overseas, we must carry this Light into the blackout of evil that men everywhere may walk and rejoice in its healing rays.

H. L. H.

GREAT THINGS: The popular illustrated Story of the Society's 150th Year Overseas and at Home. 7d. net (by post 9d.) Order 12 copies for circulation in your Church - - The CAREY PRESS, 19, Furnival Street, London, E.C.4

THE MEANING OF 1792

By JOHN S. WHALE, M.A., D.D.,
Moderator of the Federal Free Church Council

FOR one who is not a Baptist it is obviously rash and presumptuous to write on this theme this year in this magazine. What can he say about Carey and the founding of the B.M.S. which is not common knowledge in every church and Sunday school?

My defence must be that we are here concerned not only with the facts everyone knows, but also with their present, growing meaning. Historic events mean what they have come to mean. Indeed, the new present often puts the old past in a new light. Let me try to say what the origins of modern missionary enterprise 150 years ago mean to me. They mean three main things.

FIRST and foremost, Carey realised that the world was his parish. He grasped the practical implications of this principle as even Wesley did not. "He dreamed persistently of the needs of the entire human race." This essential and distinctive feature of his work makes him our contemporary. The Œcumenical Movement in modern Christendom—our discovery that Christianity is not only local and parochial, but also interdenominational, international and truly universal—is Carey's movement writ large. The modern Church is making history because, even in these evil and terrible days of war, it consciously transcends the divisions of race, colour, nationality and ideology. The "catholic" unity of the Church is not legalistic dogmatism, but spiritual fact; men and women in Japan, Norway, America, Germany, India, Madagascar, Tanganyika *are* one in Christ Jesus; they bless the same Holy Name and partake of the same sacred Food; humanly speaking, this is very largely the meaning and measure of Carey's pioneering work. "He marks," says Latourette, "the beginning in British and American Protestantism of an enterprise which planned in terms of the globe."

If we are to recover a sound doctrine of the Church in these days we shall not be able to escape the meaning of 1792. As Christians we believe that God is known for what He is by what He does. We live by His mighty acts of judgment and redemption in historic time. Thus the main field of His activity is not something "otherworldly," or "wholly other," but the corporate life of humanity. That this is so is made visible sacramentally in the Church which is the nucleus, as it were, of redeemed humanity. The Church is here and now the miniature realisation of God's universal kingdom among men. *It is ultimately meaningless unless it is universal.* The final meaning of the Church is that the *world* is a redeemed order; baptism and the Lord's Supper are sacraments of the redemption of the *world* by our Lord Jesus Christ. The redeemed society, therefore, is a missionary Church, militant in this fallen world, recapitulating the conflict and victory of Christ the Redeemer. Carey's message to us of the "gathered" churches in these days is that the gatheredness of the Church is not the whole truth about it. There is more in the churchmanship of the Epistle to the Ephesians than our closed and cosy congregations always realise. The œcumenical churchmanship of modern Christendom is, among other things, a monument to Carey's true catholicism.

WHAT, in the second place, does Carey's genius as a translator mean to us in these days? His gifts as a linguist are the best-known fact about him. He did pioneer work in the study of oriental languages, preparing grammars and dictionaries in several different languages and dialects; publishing newspapers and books in the vernacular. In short, the beginnings of modern missionary enterprise largely consisted in mediating the Word of the Gospel to those who were strangers to it. Carey spent his life in "getting it across."

To me this seems the supreme task of our time. For multitudes within and without the formal boundaries of modern Christendom the Christian Gospel is a dead letter. How is it to be translated into an intelligible and compelling Word for our generation? Merely to repeat the words and concepts of the classic past is as useless as trying to trade an

eighteenth-century guinea - piece across a modern counter. The guinea - piece is worth its weight in gold, admittedly ; but in this form it is no more than a museum piece; if it is to be a medium of exchange to-day it has to be reminted. Even the words of the Bible have to be translated into modern terms if they are to be God's living Word to modern men.

KOND HILLS, INDIA : MISSION MIDDLE SCHOOL GIRLS

Throughout its long history the Christian Church has always had to re-coin its fundamental witness into concepts, terms and forms which belong to contemporary experience. This " translation " never means the substitution of counterfeit brass for pure gold, the transformation of the glorious Gospel of the blessed God into something local and temporal which will soon be out of date itself. Translation means getting truth across to those who speak a different language.

Of all the moving and familiar things which 1792 means for us at this time of celebration, nothing is more important or more urgent than that Carey's work of " translation " should be done for the widespread paganism of the modern world.

IN the third place, Carey went out not knowing whither he went. I mean that he did not and could not know the full meaning of what he was doing in 1792. He could not then foresee that story of œcumenical Christianity which Latourette of Yale is now telling. His story is one of faith, of bread cast upon the waters, of seed sown in hope. Cromwell once said that he goes farthest who knows not whither he is going. He spoke for all men of faith, pilgrims and sojourners on the earth from the days of Abraham until now. Carey was of that company. His life's work was his way of confessing, in the great words of the Creed, " I believe in the Holy Ghost."

In these days of movements, plans and aspirations innumerable for improving the world, we do well to remember that Christian action is never mere activism. The immense energies of the religious life are rooted in the true passivity of faith and hope ; we do not believe in ourselves, as though we supposed that salvation is to be found within the actual system of our civilisation. We believe in the Holy Ghost.

Miss Jane Wince

NEWS has just been received from India that Miss Jane Wince, of Tikari, Bihar, died on March 14th as a result of an accident. The Rev. and Mrs. J. T. Sidey, of Gaya, were in touch with her at the end. Miss Wince joined our India Mission in 1891 and served at Tikari until her retirement in 1927. After that she continued to minister to the people in Christ's name as well as her strength allowed. She will be greatly missed by the Christians in Tikari, for whom she and her home have been a rallying centre. She was awarded the Kaiser-i-Hind Medal in 1922.

Miss Hilda G. Gibbs, B.A.

THE death took place on May 5th, in Bristol, of Hilda Grace Gibbs, B.A., after a long period of suffering triumphantly borne. Miss Gibbs joined the B.M.S. staff in 1920 and was appointed to the Delhi Girls' School, India, where, during the principalship of Miss Gange, she gave six years of devoted and useful service. She is still remembered by the schoolgirls of her day. She resigned and returned to England in 1926 on account of family ill-health. Her fellow missionaries found her to be a loyal colleague, and her interest in the Society was maintained throughout the years of her retirement.

A HARD SOIL

By IRENE G. WEST, Delhi, India

The B.M.S. is set in some of the most densely populated Mohammedan areas in the world. The soil is hard, the opposition intense, and the results slow in appearing. But they do appear. Here is a glimpse of this part of our work.

WORK among Mohammedans is noted for its difficulties and for the disappointments and disheartenings that it brings with it. At times these are apt to get the better of one. But a look back over the years helps one to see things in their right perspective, and they are forgotten in the light of the changes which are for good and which have been so gradual that they have not been noticed until one surveys the ground carefully.

Often without being aware of it the outlook of these Mohammedan women changes. Sometimes it is due to the influence of their daughters, who have studied in our schools and have grown up with new ideas. A woman who was very strict about her daughter keeping purdah has now agreed to her taking her nurse's training in the Lady Hardinge Hospital, the kind of work which is distasteful to the majority of Mohammedan women. I have been asked by the mother to visit her daughter occasionally and to advise her not to go about too freely at first, for she is sure the way will open up for her to give up purdah.

So many Mohammedans can talk about God, but not many know Him personally. By meeting with them individually and by taking an interest in their every day life and their homes, one soon discovers their difficulties and their desires. They are shown how Jesus taught us to relate everything to God Who is interested in every part of our lives. By helping them to get into touch with God through prayer and to tell Him about everything, one tries to lead them to the Father as we know Him in Jesus Christ. There is one whose outlook is changing, because she has learned to bring all her troubles to God. She has experienced His help and guidance in her life. She is not resigned to her unfortunate circumstances, but is happier because of her trust and confidence in God.

To some Mohammedans their religion is nothing but a set of outward observances. The brother of one of the girls I visit told me that he has no use for spiritual things. They are vague, and the more he thinks about them the more complicated they become so that he now disregards them altogether. And yet he observes certain ceremonies. His whole mind is centred on one thing—fighting for his nation's rights, fighting for freedom and for "Pakistan" (a Moslem State). One can understand the difficulties of these young students. How can they understand without someone to guide them? His sister was at this stage some time ago, but her outlook has now changed, and she has come to know God as a real person Who is interested in all her doings and with Whom she can get into touch personally.

The few changes which we see give us hope and courage to go on in faith, believing, where we cannot see, that God's Holy Spirit Himself is fostering the seed that has been sown.

ENCOURAGEMENTS

By J. N. CLARK, Tshumbiri, Middle Congo

Missionaries are like us in temperament and experience. These word pictures should lead us to find encouragement amid difficulty.

MISSIONARIES have times when faith is not quite so robust as at other times. It is then that it is a good thing to count our blessings, and I have been surprised to find how innumerable they are.

Here is one. In the midst of an environment of materialism, I had to make a long cycle journey into unknown country behind the station. I needed a native who possessed a bicycle to go with me. I secured not one, but seven

DEACONS AT THYSVILLE, CONGO

—big, strong, robust young men with their cycles—glad of the privilege of coming with me and helping me. Some even gave up a previously arranged journey to accompany me. Some went ahead to warn me of difficult bits in the road, and the others brought up the rear in case of accidents. At hills impossible for cycling my machine was taken from me and pushed up the slopes. My little bundle of food and a change of clothes were carried on their cycles and, from time to time, they would test my tyres to see if they needed pumping. How proud I was of those seven Christians, all of them taller and bigger than myself.

Here is another. I was called inland lately to investigate some unusual meetings being held by our church members. I had no time to make preparations for the journey, but had to leave at once. As I was tramping over the plains in the scorching sun, footsore and weary, I met one of our itinerating evangelists and his wife and two children with all their belongings. They, too, looked tired and weary as they made their way to the station to report on their hundred miles trek. I forgot I was weary, and thanked God for natives who were willing to spend their energy in the service of the Master. I thanked God, too, for that woman, who after having lost a child and having been seriously ill, trudged along with her husband carrying a child as well as a load.

"Lo, I am with you alway" is not a vain promise. It is a truism not dependent on the measure of our faith or the lack of it. One needs to indulge in a little honest reflection to appreciate all the encouragements there are.

Ceylon and the War

MR. D. W. ABAYARATNA, writing from Colombo, says :

"Although weak, I am sticking to the work, preaching on Sundays and looking after the various activities. The gatherings have dwindled almost to nothing because the people have had such a fright, and consequently a flight. But I feel it is the duty of Christian ministers to stick to their jobs up to the very last."

There will be general understanding and sympathy with our missionaries and their colleagues in Ceylon, India and China in their present situation.

* * * *

The Kingdom of Light and Love

OUR cantata published in connection with the 1942 Celebrations has been given its first performance. A report says :—

"It was extremely well received. People were heard to say that they had heard many cantatas, but never enjoyed one so much as this."

Other performances are planned in many centres.

FROM CHINA

Any news of our missionaries in China is published as it arrives in the Baptist Times. The following extracts from letters, though somewhat belated, give more extended information. They were written at the beginning of the year.

I. CHOWTSUN

WE have been interned one month to-day and are still much as we were in many ways. The hospital is functioning with only about a quarter of the normal number of patients. This is due, no doubt, to the fact that country folks see sentries at the gates and are afraid to come in. Most days they and visitors are allowed in after the necessary Japanese examinations, but news and rumour get about and many are not coming in consequence. We are provided with a "friend" if we wish to go out, but that again is expected, so some of us have not been out yet. Services are being held as usual, and Christmas was almost as normal as most years. We had services, carols, lantern pictures in wards, Christmas tree and parcels and decorations, too, and did not spend a penny on anything.

SHANSI MISSIONARIES

The money problems will be the worst. We are going as carefully as possible. The students have offered to go without their monthly pay. We have released about one-third of the coolies and two graduates who finished at the end of September. Otherwise, the rest of the staff is here. No classes are allowed. We were just about to start the nurses' examinations when friends came to tell us that relations between Japan and China had worsened. We were not to go out, or to open the out-patient department, or to discharge or receive patients. We had to supply the Japanese with a list of all our possessions, both mission and personal, home and hospital. Letters, they said, were allowed, but these have been conspicuous by their absence. We are allowed no wireless. *But no one seems any the worse for internment.*

AMY JAGGER

II. TSINANFU

WE are now short of funds, but hope some arrangement will soon be made for transfers of money from the coast. The authorities here are helping us. Work is not possible, but the Church is doing its best to continue its work independently of the Mission. We have much to be thankful for.

HENRY PAYNE

III. MISSIONARIES GENERALLY

MISSIONARIES in Peking were given the "freedom of the city." Apart from financial stringency, they all seem to be faring pretty well. I wish I could get funds to them, but I fear it is impossible from Sianfu. The news of the fall of Singapore is a devastating blow to us all.

F. S. RUSSELL

IV. IN SHENSI

THE first half of this year we re-opened the Bible School. Ten students—seven men and three women—presented themselves for a six months' preparatory course, and probably all, with the exception of two, will be able to continue. There may be others who will yet join us for the full course. Two of the men come from the Yenanfu district. They are the son and nephew of Kao Chang Lao, who is our stalwart in that district. These two men are very promising and we shall need their help as soon as conditions make it possible to do more aggressive work.

WILLIAM MUDD

FOR several years a Hindustani service has been held each Sunday in Carey Church, Calcutta, the centre for people speaking many languages and representing many nationalities. Now a church has been formed for those attending these services, and the Rev. E. T. Stuart was the preacher on the opening day.

AN evangelistic campaign, in which all branches of the Church united, was begun in Ceylon early this year under the auspices of the Christian Council. The purpose was to cover the entire island with a Gospel appeal in which the rank and file of the churches should co-operate with the leaders.

MORE PICTURES FROM INDIA

Here is material, in the shape of close-up views, for use in addresses and talks, at all kinds of meetings.

BHIWANI.—Our village work grows. In Tigrana, high and low castes (Rajputs and Chamars) alike have gladly listened to the gospel. In Deosar, three weaver families and their neighbours have had regular services and teaching. They first showed interest in 1939, but were damped by opposition. Now their interest has been re-kindled. In Palwas a small and well-established group of Christians is visited regularly by men and women workers. Several young men relations and neighbours of these Christians attended a week's summer school in Baraut. Many other villages are systematically visited.

GAYA.—The homes of school children are visited by women missionaries. One mother said she had overheard her little girl, four years old, talking to the maidservant one day. She said, "You don't know about it because you have not been to school as I have, but I can tell you that Jesus died for sinners, and He will be your Saviour." Out of the mouths of babes! And what an opening for the missionary! In homes where missionaries are not received, the school children take the gospel message.

Former scholars are also visited. One of these in great trouble received the assurance of the missionary's sympathy and prayers and the reminder that she herself could pray to God, with the rejoinder, "Miss Sahib, ever since I was at school I have prayed every day as I was taught in school."

MONGHYR.—A Kayasth (member of the writer caste) is a compounder in the town. He received his education in a mission school. Some months ago he called on Mr. David, the evangelist, and bought a New Testament. He came several times subsequently, but gave no indication that he was moving Christwards. However, he got into touch with the Church Missionary Society at Bhagalpur, as he thought he could be baptized more quietly there. He was told that he should come to us in Monghyr. He followed this advice and is anxious to be baptized, though relatives and friends have done their best to dissuade him. His wife is also willing to be baptized, but is meeting much opposition from her family. To become a Christian is still no easy step for many Indians to take.

DELHI.—The Gange High School for girls is fuller than has been the case for many years, with 215 scholars. Day scholars have increased in numbers, but the hostel is too crowded for our accommodation, especially in the rainy season when the verandas have to be packed with beds. The care of 170 boarders is a great responsibility and a great opportunity.

PALWAL.—Systematic teaching has continued in the villages. Forty-nine men and women have been baptized from the non-Christian community, after careful testing. They continue to receive instruction. Some come from three villages in which there have been no Christians hitherto. Persecution of converts has generally died down. In Samaipur, however, the landlords have taken away from the Christians the land which they have rented for years, they have been denied access to the village pastures for their cattle, and shopkeepers have been ordered to refuse to sell them anything. There have also been cases of bullying and beating. The Christians have remained steadfast and, although told that persecution would cease as soon as they renounced their faith, they have refused in any way to deny their Lord.

AGRA.—The past year has been one of steady growth and development in all branches of the life of the Boys' High School. The Old Boys' Fellowship held monthly meetings while an inner circle of five met weekly for Bible study and prayer. The Christian staff has shown deepening concern about the presentation of the Christian message to the boys. This led them to arrange a meeting with the Christian staff of the Anglican High School—St. John's—and this has been followed by seven others. The result has been a new study of the approach to the non-Christian boy.

The Khristiya Sewak Samaj is an organisation for co-ordinating evangelistic effort in all the churches. Two years ago a revival in this body led united groups of Christians to visit villages and city areas each week. Two united Weeks of Witness were arranged with two processions through the city in which hundreds took part. Over nine thousand gospels were sold. Prayer meetings were arranged in preparation for the most fruitful convention of many years, when forty signed decision cards and many others made requests for further help and teaching. The pastors of all the churches shared in the follow-up work. The Samaj is raising funds for building a book-room and preaching centre in the heart of the city and to place an evangelist there.

Here we have church union at work, especially in evangelism. It has worked for the blessing of each individual church and for the enrichment of the spiritual life of the entire community.

WE have had to bow to the inevitable ruling of the Paper Controller by which the MISSIONARY HERALD will be reduced to eight pages for the next three months. But we hope, at least, to maintain its quality. Its regular appearance will serve as a reminder of our work and will maintain the link between us at home and our missionaries and their colleagues overseas.

REV. W. L. ARR, B.A., B.D.

NEWS has been received by cablegram of the death from typhoid fever on May 18th of the Rev. Wallace L. Arr, B.A., B.D., of Bolobo, Congo, at the age of twenty-eight. Mr. Arr was a member of Alma Street Church, Newport, Mon., where he had gained wide experience as Sunday School teacher, lay preacher and open-air worker, before entering the South Wales Baptist College. He also studied at University College, Cardiff, and obtained degrees in arts and theology. He was accepted for the Congo Mission, and was appointed to Bolobo in 1939. He entered into the life of the station, and gave special attention to the training of teacher-evangelists. Great things were expected of him in this connection, and his early and unlooked-for death must come as a heavy blow to his colleagues. Deep sympathy will be extended to the members of his family.

INDIAN GIRLS GIVE THANKS

A letter from the Matron and scholars in the Girls' Hostel, Dinajpur, North Bengal, India.

WE, the girls, the matron and the teachers of this hostel had our bag hanging in the chapel during Lent again this year, and we gave all we could during the six weeks. We were so happy on Easter Day when it was opened and we found it contained Rs. 23.12 and we offered it first to our Risen Lord. Then we decided that as it was the 150th birthday of our beloved and esteemed mother, the B.M.S., we would like to send it as a special birthday present to her. Will you please present it for us, and say that we want it to be used for her own needs if possible —for all the little necessary things that need money, but that people do not always want to give to (office expenses, etc.)? In any case, we want to feel that no part of this little gift comes back to us, because it is for our mother herself.

We send her our love and honour especially at this time, and we rejoice that she is so old, and still so strong; and we pray that for many, many years she may still go on as she is, only growing stronger and wiser.

Now the war seems to be coming nearer to us in India, as well as to you in London, but we are not frightened. We remember the much greater dangers you were in a year ago than we have yet to think about, and the courage and faith you showed, and we are going to try and be true B.M.S. children. We know that no war and no enemy can again kill our Lord Jesus, and He Himself promised that He will always be with us, and so we just go on with our lessons. Besides, there is no danger of any sort at present.

We send you all our love and our gratitude, and our thanks for all you have done for us in our hostel for so many years. Long live the B.M.S. Please accept our little offering made with our love.

From: All the hostel girls (39), an old girl now Matron, Suro Bala and Charu Bala (teachers), and E. M. Rugg.

CAREY'S ENQUIRY

NEW and considerable interest is being shown in Carey's notable book with its remarkable survey and statistics of the heathen world of a hundred and fifty years ago. A reprint was issued in 1934, the year of Carey's centenary, and now this "celebrations" year calls for a further reprint. This will be ready in a few weeks at 3s. 6d. net per copy (by post 3s. 11d.). This unique book should be treasured in every Baptist home.

Orders should be sent to the Carey Press, 19, Furnival Street, London, E.C.4.

OSMONDTHORPE CHURCH is on a housing estate in Leeds, and is a new cause. Its company of members has faith and courage. Its plans include the following:

The laymen are arranging a regular weekly contribution for fifty-two weeks. This is in connection with the 15,000 Guinea Fund of the Laymen's Movement.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund:—Anonymous, High Road, Lee, 5s.; An Old Friend, Ashurst Drive, Ilford, £25; Hopeful, 2s. 6d.; J. M., Dunfermline, 10s.; W. E. K., A Reader of the *Baptist Times*, £2; Reader of the *Baptist Times*, £2.

Medical Fund:—D. E. M., £3.

1942 *Celebration Fund*:—Thankoffering, £7 10s.

Arrivals

10th May, Rev. and Mrs. J. Henderson Smith, of Sinchow, from Australia.
22nd May, Miss G. E. Lowman, from Bolobo.
27th May, Rev. and Mrs. S. Wakelin, from Udayagiri.

Births

— March, to Rev. and Mrs. W. J. Bradnock, of Agra, a son.
30th April, to Dr. and Mrs. E. Gordon Wilkins, of Udayagiri, a son.
— May, to Rev. and Mrs. C. J. Parsons, of San Salvador, a son—Dick.
7th May, to Rev. and Mrs. B. J. Keogh, of Kibentele, a son—John Bernard.

Deaths

14th March, Miss J. Wince, of Tikari.
18th May, at Bolobo, Rev. W. L. Arr, B.A., B.D.

The Mission House is 19, Furnival St., London, E.C.4

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MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

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UNSEEN AND UNNAMED

THANKUNGA, AN EARLY LUSHAI CONVERT, AND HIS FAMILY

OUR present concern with the great figures in our missionary story will not cause us to overlook the far larger number of men and women who worked with them or who came after them. While these were less gifted, they were equally devoted. Without them the labours of the leaders could not have been attempted or accomplished. Nor could they have been continued through the succeeding generations.

A glamour gathers about the pioneer, whether he enters an unknown land, makes contact with a strange people, turns an unwritten language into a vehicle for the gospel message, completes another Bible translation, or builds up a new Christian Church. Those who follow after and engage in the humdrum toil of consolidation are worthy of equal honour, for their lot is to run and not be weary and to walk and not faint.

THIS is true, also, of the home base. The leadership of our Society has been notable from the days of Andrew Fuller until now. But our leaders are the first to acknowledge that their toil would have been vain apart from the loyal support of almost countless men and women in our churches, and of children in our Sunday Schools. Most of these are unknown beyond their immediate circles, and their names and gifts are unrecorded in any annual report. Their tireless advocacy is mostly unobtrusive. Their prayers are only known on high. Yet they have the same fine quality of spirit as the men and women who venture into the foremost places of the field. They are equally consecrated to their Lord.

ALL this is in harmony with conditions from the beginning. The early church had its apostles, but it had also its five hundred unnamed men who could be relied upon when needed to bear testimony to the fact of the resurrection, and who must have been constant and faithful in their witness. Dr. E. F. Scott, the church historian, has reminded us that the expansion of Christianity in the second century was mainly the work of unknown witnesses. And every century has the same record.

We are in a great succession !

H. L. H.

WILLIAM CAREY: SHOEMAKER, LINGUIST, MISSIONARY. By A. DAKIN, B.D., D.Th. 80 pp. Coloured wrapper.
6d. net (by post 9d.). Just published. - - The CAREY PRESS, 19, Furnival Street, London, E.C.4

FOR CHRIST IN THE KOND HILLS

By STANLEY F. THOMAS, M.B., B.S.

Work in the Kond Hills, India, has made rapid progress as this article shows. To these people the Gospel is Good News. Dr. Thomas is now on Active Service.

THE Ninth Annual Meetings of the Kond Hills District Union formed an amazing testimony to the strength of the Church and to the power of its witness. They were held in the neighbourhood of the Mission compounds at Malikapori and this fact added to the inspiration, for to see two thousand of these animists, despised by their more sophisticated fellows of the plains, crowding together from all corners of the hills, eagerly listening to messages from their leaders, singing the praises of God from the depths of their hearts, and discussing and deciding the business of the Mission with dignity and solemnity—all this was a sight that made one grit one's teeth and clench one's hands with the fervent prayer that God may give us grace to lead these folk with His wisdom and not be caught up or lost in the pettiness of selfish pride or human vanity.

Before the meetings could be held a tremendous amount of work had to be done. We have no building and so our people had to set to work to erect what we call a Pandal to house those who would be crowding in. This involved several long journeys to the forest to cut and carry in wood; strong tree trunks to support the roof; and long, slighter branches to build up the sides and roof, all tied together with a kind of rope made from the bark of trees. Then, for three days, others had to cut down palm leaves for the walls and roof. This was an exciting business, as it involved climbing some thirty feet and, when at the top, manipulating an axe to bring down the large leaves. Next the task of building was begun and this meant work for everyone. Women prepared the ground by cutting the grass, levelling the little mounds and removing thorn bushes. Men dug holes, shaped wood, planted posts in a prearranged formation and tied the more slender branches across the top and round the sides, so that the large shady leaves could be thrown over the roof and planted all round to make walls. Over the platform the roof had been raised to form a kind of dome and outside a large banner was tied so that all could see, if not all could read—" Welcome."

This was by no means the end of the preparations, for arrangements had to be made for the care and feeding of the crowd that was coming. Large water-pots, each holding from thirty to forty gallons, were set outside the church building which was close to the Pandal, and arrangements were made for a continuous line of men to bring water from the well, half a mile distant, to keep the pots full. Other men went to the forest again to cut and stack wood for the fires. The interior of the building was a great sight, for in it there was collected all the other necessities, including 120 cooking-pots, oil for the tiny lanterns which the people would bring and for cooking, salt, dahl (one of the staple grains), to be cooked and eaten with the inevitable rice, and the seemingly incredible number of sixteen thousand leaf plates.

AT last the Pandal was ready and all the stores gathered so that the people of Malikapori could take their ease as they waited for the visitors. This was a thrilling event. I was at the hospital when people carrying various bundles greeted me. They were from the Digi district and, as I looked across the fields, I could see in the distance, streams of people making their way towards us. These were the first comers and this sort of thing was happening all round the district, so that Malikapori became like the hub of a great wheel and along its spokes, some ten, some twenty and some up to fifty miles long, came those who belong to the kingdom of Christ, gathering to rejoice in the Good News which they had heard and accepted. The villages of our area are very self-centred and feuds between them may be carried on for centuries. So these united Annual Meetings are striking evidence of the sense of brotherhood which is slowly permeating the hearts of those who are coming into the Christian Church.

The first day of the Sobha (the local name for the Annual Meetings), was

occupied with business and once again we were amazed to see the reverence, ability and sincerity of these folk in dealing with the many problems of church government. Finance, of course, has its place. The collections for all the village churches are totalled and announced. On the basis of the sums collected a budget is made for the coming year, and each church is asked to raise a certain share. The total raised is a sure indication of the strength of the Church, for it is made up mostly of pice (about a farthing).

GROUP OF GIRLS AT BALANGIR, ORISSA, INDIA

AFTER business came preaching. This was shared by the missionaries and some of our Kond preachers. Mokundo, the secretary of the Union and one of our school teachers, preached on *Lengthen thy cords and strengthen thy stakes.* It was a noteworthy utterance, delivered with an earnest zeal that brought tears very near. Roghanath, one of our evangelists and best preachers, gave a masterly address on John iii, and his exposition of the New Birth was worthy of a graduate in theology.

The story of David was dramatised on two evenings. The rendering was arranged by the teachers and presented by the people without help from the missionaries. The costumes and accessories were somewhat unusual, but there was no doubting the utter sincerity of the players or the good effect on the many non-Christians who were gathered.

One of the happiest periods of the Sobha was when we wandered round the Pandal at night. Little groups were scattered everywhere and, as we passed from one to the other, we were greeted by folk who knew us, and it was delightful to stop and chat with them. They had spread their mats on the ground. Many of the children and some of the older folk were fast asleep, whilst some were still eating their evening meal and others were in deep discussion of what they had heard during the day.

What the Sobha accomplished cannot be set down in print. It was a sure evidence of the wonderful triumph of the Gospel among these primitive people, and it did much to deepen their spiritual life and to arouse a yet more earnest desire to spread the Kingdom in these Hills.

Shensi Jubilee

CELEBRATIONS of the Shensi Church Jubilee were arranged for April 8th and 9th at Fuyintsun, the Gospel Village. Only one of the original Christians who made the long journey here from Shantung fifty years ago is still living. She is the widow of the Pastor Sun Han-ch'ing. Instructions were given for the following cablegram to be sent to London : " Shensi staff all well. Shensi Church Jubilee Meeting April eighth sends warmest greetings for 150th anniversary Baptist Missionary Society, Isaiah Fifty-four, two."

Yenanfu

GLOWING accounts were circulated some months ago about the prospects for re-opening work in Yenanfu, the Communist area in the north of Shensi. The Communist leaders made it known that they would welcome missionaries in their midst. Internal political difficulties have arisen, however, which are a check to any immediate development. It is hoped that these may be overcome, after which a careful survey of the situation will be necessary. This is but one of many favourable signs of possible advances in China.

YAKUSU LEPER COLONY

By RAYMOND E. HOLMES, M.B., B.S., M.R.C.S., L.R.C.P., D.T.M.

Congo's many lepers are a problem and a menace. Here is a story of a new venture on their behalf, supported by State aid.

THE problem of leprosy in our area has worried us for many years and, while the forms of the disease that we meet are not too serious, we have wanted to get something done to reduce the chances of infection. There are about two thousand lepers in the Yakusu medical area, in addition to others near by who would look to us for treatment.

The most satisfactory method is the formation of leper colonies, where victims can be isolated and removed from their villages where they are a constant danger to their neighbours.

Many attempts have been made during the last ten years to found a colony, but nothing was possible without the co-operation of the State authorities. This co-operation was realised last year, and so the Yakusu Leper Colony is now in existence. It is situated on the opposite bank of the river to Yakusu about a mile down stream, and it can be reached in twenty minutes by motor boat from the hospital. It has a river frontage of some six hundred yards, and the Mission has the right to extend inland for five miles. This allows ample room for extension and food plantation.

Ninety-three wattle and daub houses with leaf roofs have been constructed, and each has its plot of ground about 25 by 50 yards in area. On this each owner may grow what he wishes. The ground between the huts and the roads is for the communal plantation in which the able-bodied lepers will have to work, as the colony must be self-supporting so far as food is concerned after one year's occupation. Rice and maize have already been harvested, and manioc is coming along well.

On the road fronting the river which is named Avenue Léopold III, are brick buildings which include a dispensary centrally and conveniently situated on the top of a large ant-hill. Its galvanised iron roof was a gift from a local trading company. On either side are two brick buildings each with six beds for patients who need hospital treatment, and another brick house for the *infirmier* and his family. Three roads run back into the forest, and these are named Avenue Livingstone, Avenue Père Damien, and Avenue Chesterman respectively. The lepers' houses line these roads.

THE colony was opened last October and is already over-full with one hundred and eighty lepers. So popular has it become and so contented are the lepers, that we are repeatedly receiving requests from other lepers to be allowed to join. We hope that we may be able to add another hundred houses this year, but this depends upon the ability of the State to increase its subsidy. A brick school-chapel is to be built shortly, and already a Kingwana-speaking teacher-evangelist is in residence, while a Lokele teacher-evangelist is shortly expected.

All the lepers receive regular treatment, and it is hoped that some will be improved and others cured, so that they will be able to return to their own villages. With the help of the State Agricultural Service a plantation of hydnocarpus trees has been started and, in a few years, it is expected that oil extracted from the seeds will be used in treatment of the disease. Every leper in the villages around Yakusu has been placed in the colony, and the aim is to eradicate the disease from the entire district. A capable *infirmier* and his wife are in charge of the colony. They have previously rendered good service in other dispensaries and, as they have received training in Yakusu hospital and are a good pair for this work, great hopes are entertained about them.

A leper colony for these people is no easy proposition. Pessimists have already predicted that it will fail. The mentality of the leper here is notoriously difficult, and as we have some Protestants, Catholics and a greater number of utter heathen representing nearly twenty tribes, we know we have many difficulties to overcome. We have met many snags, including palm-wine drunkenness, hemp smoking and a free fight in which knives were used. But we feel that the whole

scheme is worth while and the fact that not one leper ran away in the first four months seems to indicate that they are contented.

It is an uplifting experience to visit the colony and to receive a hearty welcome from the patients and smiles from even the worst patients who always seem willing to share a joke. We are sure that friends at home will pray for this new venture, and that we may be able to do our best and lead many to the Master Who was the first to take an interest in healing the lepers.

THE LATEST FROM CHINA

Christian Literature

FOR over two years a dearth of Bibles and Christian literature existed in the entire north-west of China owing to the unsettled state of the country. Mr. Terry, of the Christian Literature Society, was in Sianfu some time ago and took orders for Bibles, hymn-books, tracts, pictures and C.L.S. publications. Within a few weeks these exceeded 100,000 dollars' worth. He instructed the C. L. S. and the Bible Societies to have the books transported about a thousand miles through country in some places in enemy occupation and with uncertain means of transport. How this material got through is described as "an epic," the full story of which is still to come. Mr. Terry, at the risk of his life, supervised the transport for part of the way.

TSINGCHOWFU, CHINA: LEPERS RECENTLY BAPTISED

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Clamouring for Books

WHEN the news of the arrival of books and the opening of a special shop got noised abroad in Sianfu, the premises were besieged day after day, and in the first week $5,000 worth were sold. Since then sales have continued at a steady level. Most of the orders came from the three big missions in the province. But there has been a steady demand from non-Christian residents in Sianfu and other places. A children's Life of Jesus, attractively produced and illustrated, has sold like hot cakes. In fact, as fast as a new consignment was received, it disappeared in face of the demand. There is a hunger for the printed page in this land which reverences it, and we are glad that the Christian message is being broadcast in this way.

* * * *

Sianfu

BOMBING raids have begun again, and Sianfu, Sanyuan and Weinan have all been damaged. Local conditions seriously interrupted the work, but distinct progress can be reported. A very successful Evangelistic Campaign was held in the spring. Forward Movement city work is meeting with success. A Bible Institute has been opened for the training of lay leaders, and daily Bible classes are being attended by thirty-five regular members. The City Church is packed on Sundays, and the congregations in the East Suburb Church are better than they have been for years.

* * * *

Medical and School Work

THE hospital was in a critical state financially at the beginning of the year owing to soaring costs. But Chinese officials, merchants, and bankers, and the Lunghai Railway people came to the rescue nobly, and subscribed up to 100,000 dollars. They are also making generous concessions in the matter of coal, wheat and cotton requisites, so that the hospital can see its way through. A similar rally to aid the prospering girls' school is expected. The Sian Rotary is heading up a drive for funds. "If only the Allies could score a few more victories in the Far East we could get anything we like from our Chinese friends."

FOR THE BOOKSHELF

William Carey, Shoemaker, Linguist, Missionary : ARTHUR DAKIN, B.D., D.Theol. 80 pp, coloured wrapper. Carey Press, 6d. net (by post, 9d.).

DR. DAKIN'S short life of Carey published by the Carey Press in the "Penguin" style at the remarkable price of sixpence, appears at exactly the right time. It is different from previous biographies of Carey. It sets him against the background of his time, but not in the rather ponderous style of George Smith. It shows how his mind was formed and his thoughts developed both in England and in India. It enables us to see Carey's life as a whole and gives a moving account of his many-sided work for Christ in India. The style is plain and straightforward, without a trace of ornament.

The present writer is familiar with most of the literature about Carey and Serampore, but he confesses he got a thrill out of reading Dr. Dakin's account of Carey's heroic labours. This book ought to get into every Baptist home without delay. We shall be surprised if it does not fire many youthful minds with the missionary purpose.

Where so much is given for so little, it may appear churlish to suggest additions. We should have liked to have seen a sentence to the effect that since 1915 Serampore College has been using its Royal Charter to confer degrees in Divinity, and another indicating that the three Serampore men and their families contributed at least £100,000 to the cause of Christian Missions in the East. We doubt if any useful purpose is served at this date by glossing over the Serampore Controversy. There is a salutary lesson to be learned from the fact that for the last years of his life Carey was not associated with the Society he founded.

A. C. UNDERWOOD

* * * *

Blue Peter : J. ROLAND EVANS. 96 pp. Cloth, with fine illustrated dust cover. Carey Press, 2s. 6d. net (by post, 2s. 9d.).

THIS little book is described as "A Romance of the English years of William Carey," but it is a reconstruction rather than a romance, for the author has kept faithfully to the historical facts available. He has tried to show us the life and reactions of the boy who was born at Paulerspury in 1761 and lived to be Carey of Serampore. He feels that in this year of Celebration we shall all wish to hear more of that obscure boyhood, and that our children should have an opportunity of getting into touch with it. So although he carries his record to the departure for India, his book deals mainly with the earlier days, when "Bill Carey" grew to know and love the plant and insect life of his countryside, pored over his "Columbus" by cottage candle-light, and was led to Latin by his interest in botany. For those unregarded days and doings were pregnant with the great achievements which we celebrate this year. Mr. Evans' task was well worth doing, and he has spent infinite pains upon it. I hear that Mr. Pearce Carey thinks highly of *Blue Peter*, and that is praise from the best authority. It is well deserved.

W. E. CULE

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And Other Pastors of Thy Flock : *F. Hildebrandt, a German, to the Bishop of Chichester.* C.U.P. 175 pp.

BOTH the circumstances and the contents give special interest and value to this little volume. Eleven German refugee pastors offer essays as a tribute to the Bishop of Chichester, who has played so notable a part in aiding the persecuted churches of the Continent. It is offered as "a small witness that the universal Church of Christ is alive even in our dark times and that some Christians are left in Germany." Some of the contributions are brief and of a technical character. The two longest deal with the principles of Augustine's doctrine of the State (a subject of great importance for an understanding of many modern issues), and with Lutheran influences on the Anglican Prayer Book of 1549. The latter essay, and that by Pastor Kramm on Luther's conception of the ministry, will be found of special value to those concerned with the problems of Christian reunion. The general reader will probably be most attracted by the informative account of the relationships of the British Crown with the German churches in England from the sixteenth century onwards, and by Pastor Hildebrandt's able lecture on modern interpretations of Luther.

E. A. PAYNE

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The Soong Sisters : EMILY HAHN. 312 pp. Cloth. Illus. 15s. net. Robert Hale.

MADAME CHIANG KAI-SHEK and her sisters are probably the most remarkable trio of women in the world to-day. Each has a distinct place in Chinese life and is noted for courage, endurance and faith. Their story is an extraordinary one and it is told with effective intimacy by Miss Hahn, who is their close friend. It means much for China and the world that these three Christian women should be living in this significant hour. Their records and characters should be known to their sisters in this country.

FROM ALL QUARTERS

Bolobo Linked to the World

BOLOBO kept the Universal Week of Prayer with a series of twelve simultaneous meetings in villages round the station. All but two were conducted by missionaries. Inland teacher-evangelists were asked to observe the Week and to hold meetings each evening.

* * * *

Congo Celebrates

YAKUSU has prepared its own effective Tableaux in connection with the 1942 Celebrations, and its missionaries have made it available to other stations. Thus Congo takes its part in our present denomination-wide effort.

* * * *

New Bible Version

THE British and Foreign Bible Society is printing the New Testament in Lingala, a *lingua franca* which is being increasingly used by many tribes in Upper Congo. The Rev. Malcolm Guthrie has had great responsibility for this translation.

* * * *

From Yakusu

YAKUSU, Upper Congo, has had a full-complement of 1,000 scholars. Offerings for the support of teachers, evangelists and pastors who witness in more than 550 village schools have reached the record figure of 83,000 francs. Church members have increased to 8,304 and enquirers to 6,252. Baptisms last year were 800.

* * * *

The Doctor and the Book

YAKUSU'S hospital and twelve district dispensaries gave nearly 200,000 treatments in 1941. A new edition of the Lokele New Testament, revised by the Rev. W. Millman, now in this country, is being produced by the British and Foreign Bible Society, as is another in the Kingwana language by the Rev. G. J. Wilkerson. Ten thousand New Testaments and other religious books, and seven thousand school books, were sold last year.

THIS MONTH'S SUGGESTION FOR A HANDWRITTEN CHURCH LOBBY POSTER

BY MORE SACRIFICE

ON OUR PART THE

BAPTIST MISSIONARY SOCIETY

COULD

BE MORE SERVICEABLE

ON THEIRS

The Outreach

YAKUSU has five sub-stations in various parts of its huge area. Stanleyville, Yalikina, and Irema each have had a missionary couple in residence most of the year. Yatolema and Banjwadi have had to be content with occasional missionary visits. A new work has begun among the Bakumu tribe on the south river bank opposite Yakusu.

* * * *

Aid to the Distressed

THE Congo Protestant Council, which represents the evangelical missions in Belgian Congo, is continuing the service by which missionaries, cut off from the support of their home churches through enemy occupation, receive financial aid from other missionaries. "It is the conviction of the Council," says the minute, "that no investment for our Lord will bring greater returns to the Kingdom, or will more clearly demonstrate and further that comity for which the C.P.C. stands and which it is so successfully promoting."

* * * *

A Congo Christian University ?

THE C.P.C. has appointed a representative commission to consider the need for planning, without delay, the development of a Protestant school of university grade.

* * * *

Church Polity in Congo

ANOTHER commission has been appointed to promote closer co-operation and fuller understanding of Church Polity with the object of advancing spiritual and practical union and to make the Church of Christ in Congo a reality.

* * * *

Books for All

THE Bookshop, housed in the Union Mission Hostel in Léopoldville, and which serves the Protestant Missions, reports increased business and a substantial profit, as well as much service to the societies concerned.

AT HOME

Baptist Magazine : A Request

THE Society's Library, which twice was "blitzed," has now been transferred to Kettering. It contains many irreplaceable volumes and amongst them a series of the *Baptist Magazine* from 1810–1904, complete with the exception of the volumes for 1837 and 1877 (1878 is badly damaged). The Librarian will be glad to receive offers of these numbers to replace those lost or would be willing to exchange other numbers for these. Kindly address: THE LIBRARIAN, B.M.S., 52, Headlands, Kettering, Northants.

* * * *

Everywoman's Bible Readings

MANY women connected with Sisterhoods and other weekday women's meetings have little background of Bible knowledge and have never made a habit of Bible reading.

To help women of this type, as well as more advanced readers, the Everywoman's Bible Readings are being produced by the Women's Committees of the Baptist Union and Baptist Missionary Society. The daily readings and comments are short and simple, well within the scope of busy working women. They are published quarterly, price 6d. per year, or 2d. per copy, and may be obtained from the Women's Department, either at the Baptist Church House, 4, Southampton Row, London, W.C.1, or the Baptist Mission House, 19, Furnival Street, London, E.C.4.

1942 CELEBRATIONS

PUBLICATIONS

Issued in June :

Handbook for Lay Preachers. Second impression. Sent free for 2d. stamp.

The Past Fifty Years in Congo. W. D. Reynolds, B.A., B.D. 6d net (by post 7½d.).

* * * *

Issued in July :

The Past Fifty Years in China. H. R. Williamson, M.A., B.D., D.Lit. 6d. net (by post 7½d.).

Saving Health. The Story of our Medical Work. C. C. Chesterman, O.B.E., M.D. 6d. net (by post 7½d.).

William Carey ; Shoemaker, Linguist, Missionary. A. Dakin, B.D., D.Theol. In the "Penguin" style. 6d. net (by post 9d.).

The Bells of Moulton : The B.M.S. Story for Children. W. E. Cule. 3s. 6d. net (by post 3s. 11d.).

Vision and Venture : A Pageant. Second impression. Marianne Freye and Joyce Gingell. 9d. net (by post 11d.).

* * * *

Second Impressions :

Achievement ; The Popular Story of the B.M.S. F. Townley Lord, B.A., D.D. 2s. 6d. net (by post 2s. 11d.).

The Kingdom of Light and Love : A Cantata. By H. L. Hemmens. 1s. 6d. net (by post 1s. 9d.). Words only, 2s. 6d. net per 50 copies (by post 2s. 10d.).

All the above and other publications will be of value in our autumn and winter campaign. Orders should be sent to the Carey Press, 19, Furnival Street, London, E.C.4.

Northern Association

AN eight-point programme for the 1942 Celebrations has been adopted. One feature was a curio exhibition, film display and united rally in Newcastle-on-Tyne on May 30th. The exhibition was opened by the Lord Mayor and about 700 people attended. Models by scholars and teachers in connection with competitions were on view and a large bookstall and attractive publicity stall. A coloured film on Ceylon was shown. This is claimed to be the greatest missionary venture that Northern Baptists have undertaken for many years.

* * * *

150-Guinea Gifts

THE Committee of Bristol Baptist College, which has had an intimate association with the B.M.S. since the beginning, has voted 150 guineas as its special gift towards the 1942 Celebrations Fund. The college has the fine record of having trained over a hundred men for the mission field. Spurgeon's College, also with a great missionary tradition, has voted a similar sum.

Among churches which are setting themselves to raise 150 guineas we notice Palmers Green and Oaklands, Surbiton, London.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, 5s. ; Anonymous, "A Thankoffering from Grateful Parents," £25 ; A Baptist, "For China's necessities," 15s. 6d. ; A Friend, £5 ; "Go in the strength of the Lord," £1 ; Mr. "Anonymous," A.C.2 in R.A.F., 7s. 6d. ; S. A. R. F. A., £1.

1942 *Celebration Fund.*—Anonymous, a member of Fuller Church, Kettering, 5s.

LEGACIES

The following Legacies have been received in recent months :

1942.		£	s.	d.
April 20	Mrs. E. Delleany	31	6	6
21	Mrs. M. A. White	50	0	0
24	Mr. C. E. Thomas	25	0	0
May 11	Miss A. Barratt Jones	1,825	0	0
	Mrs. C. Hood (Medical Fund)	100	0	0
22	Miss J. Benbow	3	19	7
June 3	Mr. W. Potter	75	0	0
	Mr. A. C. Morgan	2	2	0
9	Mr. J. M. Hayman	2	0	0
19	Mrs. M. Thomas	90	0	0

Births

— May, to Rev. and Mrs. H. J. Casebow, of Thysville, a son—Peter Gordon.

13th June, at Sianfu, to Rev. and Mrs. B. F. Price, a daughter.

ERRATUM

We wish to correct an announcement made in our July issue of the birth of a son in May to Rev. and Mrs. C. J. Parsons, of San Salvador. This event occurred in December last and was noted in the March *Herald.*

The Mission House is 19, Furnival St., London, E.C.4

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THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

ACCELERATING THE PACE

A LUSHAI HILLS CHIEF, INDIA

A THIRD of our Celebrations year has gone. Much that will make it memorable has happened already. Special gatherings have been held and extra gifts have been made in many areas and churches. There is evidence that the Celebrations have fired the imagination of our churches with profit to the Society and benefit to our people. Now, after the brief summer break, we shall brace ourselves for an acceleration of pace so that the Celebrations may reach their appointed goal.

OCTOBER 2nd, the one hundred and fiftieth B.M.S. birthday, approaches. From that day until the following Sunday this significant event should be observed in every church. The subject is wellnigh inexhaustible, a wealth of material is available, and it lends itself to a variety of treatment and presentation. Our churches stand to gain much from the observance of these days. As Carey was careful to ascribe glory to God, so we can use this occasion to demonstrate the power of God as it is shown in our founders and in our Society's story.

OCTOBER 25th marks the beginning of Gift and Self-Denial Week which will be kept as usual this year. For the current needs of the Society continue even while we recall our past and gather resources for future advance. We are conscious of a quickened interest in our overseas work, and of a deepening awareness of man's need for the gospel as his one sure hope. Money is plentiful in many parts of the country. So we ask for a generous response during Gift and Self-Denial Week. We may expect more—the gift of lives to Christ and to His service at home and overseas.

AS we give thought and effort to this enterprise we shall gain "a sense of the eternal continuity of a great cause," to use John Buchan's phrase. We shall see present affairs, dread though they are, as passing phases, while God's unchanging purpose endures. We shall be fortified to conquer in man's present and to contend for God's future. Having put our hand to this plough we shall not look back. As Sir Francis Drake said: "There must be a beginning to every great matter, but the continuing of it until it is thoroughly finished yields the true glory." H. L. H.

OUR 150TH BIRTHDAY

Make worthy preparations in your Church for observing OCTOBER 2nd, 3rd and 4th.

OUR VILLAGE

AN EXPERIMENT IN EDUCATION IN EVANGELISM

By BESSIE LOOSLEY, Palwal, India

This story of training Indian Christians shows how the Church is being developed. Its Slogan "Every Christian an Evangelist," has its significance for us.

WE had long felt that our connection with the villages was not really vital, though our name and designation —Salamatpur School for village girls and boys—was gradually becoming true, and the children from Christian families in the surrounding villages were beginning to come to us to be educated. Still, the older girls at the head of the school had little knowledge of village conditions and no real contacts with village people. True, many of them were of village birth, but they were orphans and foundlings who had spent all their lives with us.

Occasional evangelistic visits to a near-by village had helped a little to awaken the girls' interest, but we had to confess that we had not made much progress, and, after several years, things were much as they were when we began. Then came a new opportunity. Our evangelist missionary, Miss De Rozario, made the suggestion that Salamatpur should "adopt" Bamni Khera, a village six miles from Palwal, where some enquirers from the Chamar (leather-workers) community were shortly to be baptized.

So Bamni Khera became "our village." We visit it once a week, two senior girls in turn and a missionary sharing the journey in the mission car to and from the village. Preparation for the visit is made during a Bible Class period. This not only provides training in planning a course of Bible teaching to fit the needs of hearers, but also many opportunities for discussing the practical application of Christianity in daily life. A bucket, a bundle of rags and a piece of soap, are part of our village work kit, as well as hymn-books and Bible pictures. So also is a bulky bag with sewing materials and small garments. These last are cut out in school "thrift needlework" lessons from old clothes begged from our friends. Unpicking and pressing is laborious often, but we experience the joy of achievement when respectably wearable garments for the children are turned out by the village mothers' class.

Arriving at the village, we are met by some of the children, who carry the luggage to the leather-workers' quarters, shouting as they prance ahead of us, 'They've come! They've come!" The Christian women have made ready for us, cleared and swept a place and put a string bed or stool in front of one of their little mud and thatch homes. It doesn't take long to gather a crowd of children. Settling them down to listen is another matter, but the two girls in charge can usually manage to get some semblance of order. A Bhajan (Indian hymn) or two helps, and then attendance is recorded in a note-book, and absentees are inquired for. Sometimes a restless youngster can be profitably employed in rounding up the stragglers, though mostly they are either at work in the fields or away on some wedding procession if they do not come when we first arrive. The Bible lesson is told and pictures are shown; then follow another hymn and a short, simple prayer which the children can repeat. After this we give a health talk closely linked with these, for whether it be on clean ears or eyes, flies, mosquitos, or wells and water, the basic theme of it is always the same. "Disease comes because of dirt, indolence and wrong conditions; it is not sent by angry gods to punish us, but rather God is our loving heavenly Father who wants all His children to be healthy, strong and beautiful, as Jesus Christ, His Son, the Saviour, spent much of His time on earth healing and strengthening the sick and weak, that they might rise and work for God."

A CLANGING of the bucket handle by the boy chosen to carry it is the signal for a wild rush to the well for the weekly "clean up." This is not a very orderly procedure. The bucket is filled and the bundle of rags arranged on a sheet of newspaper, with another sheet spread for used and dirty rags. Several big boys always come and clamour for half a sheet of newspaper to cover their school readers, and sometimes the girls beg for the larger pieces of rag to patch

INDIA: PRIMARY SCHOOL CHILDREN IN CALCUTTA

their worn skirts or bodices. Everyone elbows forward to get the soap and the first dipper of water poured over their hands for a wash in Indian fashion. Then everyone wants (and yells for!) soap, water or rags for cleaning ears, eyes and noses. Some hide the rags given them and loudly demand more. Amidst all the noise of shouting and scuffling the girl in charge doles out water and rag, sees the soap changes hands, assists in the cleaning of protesting infants, and all the time continues her exhortations to cleanliness and order. Hoarse with shouting and splashed with dirty water and dust from the many ablutions, we return to the sewing class, collect our luggage and distribute it among the willing carriers down to the last hymn-book.

We make our way down the village street for the return journey. The carriers run ahead, the bucket clanging; basket, stool, bag and hymn-books balanced precariously on the heads of the children. They turn round to join in the conversation as they go. Other children dance along beside us and the women hold our hands till the last moment as far as the corner of the street and sometimes right down to the waiting car. Sometimes they press gifts on us—wild plums, a stick or two of sugar cane, or a handful of parched grain. They who have so little must still give, and they say when we protest, "Take it then for love." And so we do.

Sitting in the car, the children crowd round, crying, "Salaam, salaam, come again soon!" "We shall come the same day next week. Salaam. And you children remember the story and wash your faces before we come—a small piece of soap for the tidiest one!" call the senior Salamatpur girls. "We will do it. Salaam, salaam!"

The car moves off, and on the journey we compare notes and share news of this and that one of our friends in the village, and arrange the matters for thanksgiving and prayer for the next week.

"Every Christian an evangelist" is the slogan for the younger churches—and "we learn by doing."

A Silver Jubilee in Ceylon

THE Ferguson Girls' High School at Ratnapura is celebrating its silver jubilee this year, and aims at raising a special fund with which to build an urgently-needed Assembly Hall.

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Liberal Minded in India

AGRA Church has recently had a gift which is described as "a symbol of the spirit of giving which is manifesting itself increasingly in the life of the church." This consists of two palms from two earnest deacons. These have helped to decorate the interior in a simple but effective manner. Other gifts include reed chairs for the vestry and a thanksgiving box and hymn board from friends who take a keen interest in church and Sunday School.

* * * *

Summer Schools in China

THREE Summer Schools have been held in Sianfu recently. The last was for government officials and military officers. It was organised by Wang Tsu-yuan at the new Middle School he had founded at An Loa Tsun near San Yuan. This school is intended to give its members special opportunity of hearing the Gospel and of coming into close daily contact with Christian leaders. Wan Tsu-yuan is an old B.M.S. boy of Fuyintsun who has held many important Government posts. He is a sincere Christian and a man of splendid ideas.

JUBILEE IN SHENSI

By GERTRUDE M. RUSSELL, Sianfu, Shensi, China

The mission in Shensi began in romantic conditions fifty years ago when emigrants from Shantung, 800 miles away, arrived there to begin a new life. Christians among them founded Fuyintsun (Gospel Village). Amid persistent upheavals, the work has made strides. Here is an account of recent jubilee celebrations.

OUR Shensi Jubilee Meetings were held on April 8th and 9th at Fuyintsun. We chose this village in which to remember God's goodness to the Shensi Church because, fifty years ago, a small party of emigrants from Shantung came to Shensi to escape the famine of their own province. They were Christians and so Fuyintsun (Gospel Village), where they settled, became the centre from which our Church here has grown. There were nine Christian families altogether and their descendants showed up in full force at the Jubilee. Only one of the original party is alive—Mrs. Sun, widow of Pastor Sun, who died some years ago. She is nearly ninety years old and so could not be present at the meetings. She is too feeble to get about, but her sons and daughters, and grandchildren and great-grandchildren were there. Yen Men Yin, who must have been in her teens fifty years ago, attended every meeting. She still takes meetings in the villages.

Travelling in Shensi gets more difficult and expensive every day, so only a limited number of delegates could attend. There is supposed to be a train service from Sianfu, which goes to a station about five miles from Fuyintsun, but because of the war, all the engines are in a shaky condition and there is no material for mending them. So we all went in the old way—by mule cart. Some did the journey in one day. My husband and I went as far as San Yuan on the 7th and stayed overnight with Mr. and Mrs. Mudd. Next morning the "Jubilee Express," six mule carts laden with San Yuan delegates and camp, beds, etc., set off for the eighteen miles jolt to Fuyintsun. We got in by noon and had a great welcome from the Bells and Elders. The latter young folk have just settled there to do their language work.

THE church, a good building to hold comfortably 600 people, was filled for the evening Welcome Meeting. Our oldest living Chinese pastor was in charge, a man of over seventy years. The names of all the many Church Associations were read out, and the delegates from each responded by standing up to be looked at! Pastor Sun had composed a special thanksgiving hymn and a choir of young people stood in front and sang it at the top of their voices and with all their might. It was good to hear them. Delegates from the Independent Chinese Church, the Anglican Church and the Swedish Allied Mission spoke their greetings and congratulations, and my husband gave a message from the home committee and churches. Lighting was a problem. We used old-fashioned oil lamps and those who had them took candles, for no paraffin is to be bought now for lamps. Everyone was joyful and, after the meeting, we stood round in the churchyard and chatted about old friends. Meals were a part of the celebrations and we all had turns at least once a day, sometimes twice, of eating Chinese food at the school and so of getting the chance of meeting our Chinese friends for social intercourse.

On the mornings of the 8th and 9th, Miss Curtis and Mr. Bryan took seven o'clock prayers. There were meetings in the mornings and afternoons. George Young led off at the Tuesday eleven o'clock session with a fine address on "Thanksgiving for the Past and Hope for the Future." I watched quite a few women round me wiping the tears from their eyes as he called to remembrance God's goodness to our Shensi Church through the years—safely brought through famine, attacks from bandits and now kept through all these four years of bombing from the Japanese. Mr. Mudd spoke on "The History of the Church in Shensi" and gave words of

hope and advice as to the conduct of the Church to be.

ON Tuesday afternoon we had three addresses. Miss Franklin spoke on the Women's Work : Mr. Chang, once schoolmaster of the Fuyintsun school, on educational work done by our Church and now giving us so many fine leaders : and Dr. Chang, who has been in our medical work since the days of Dr. Stanley Jenkins, on its wonderful growth from tiny beginnings to the present, with its thousands of out-patients yearly and its nursing school under Miss Major. We gave thanks for all this.

On Thursday evening the meetings ended with an impressive gathering. Two young men were ordained to the ministry—one to be pastor of our East Suburb Church in Sian and the other for San Yuan. Elder Wang, of Fuyintsun, a boy who came in from Shantung, and my husband, conducted the ordination service and then Mr. Mudd led the communion service. Next day most of the delegates left for their homes.

We had lots of hymn singing, and it was good to see all the women able to read their Bibles and hymn-books. Most of these women are Christians of at least two generations. Old friends were remembered in public and in private talks at meal times—the Shorrocks, Duncans and Morgans of the very beginnings at Fuyintsun : Drs. Jenkins, Robertson, Young, Broomhall, etc. : and later on, the Watsons, Bells, Shields, etc.

I am quite sure that all our Chinese friends got much help and inspiration from our meetings and have gone back to their own churches full of gratitude, and also resolved to go forward in hope.

VILLAGE SCHOOLS

By EILEEN ACRES, Bolobo, Middle Congo

Our Congo Mission is mainly a village enterprise which depends upon native teacher-evangelists. Here we may read of them and their work.

WHEN my husband travels around on his medical journeys I visit the schools in the villages and see the uphill and lonely work of the faithful teachers, who are aided sometimes by *moniteurs* —the name given in Congo to lads trained as school teachers.

The school is built of mud walls and thatch roof with a few forms inside. Books, slates and pencils are supplied from headquarters at Bolobo.

School is held usually both morning and afternoon. Boys attend in the mornings when the girls help their mothers in the gardens, and both boys and girls attend in the afternoons.

CONGO : LEARNING TO SING THEIR FIRST HYMN

The numbers vary from between about sixty and one hundred and sixty pupils according to the size of the village. The subjects taught are usually the basic ones of arithmetic, reading and writing, also the memorising of passages of Scripture, but with, I think, the emphasis on reading —as everyone who becomes a church member must be able to read the New Testament and so able to enrich their spiritual lives. Quite often one finds a woman sitting with the girls in the afternoon reading class. She is an enquirer who must also learn to read, not an easy task when one has passed the stage of

grasping things easily. Sometimes French is an added subject, and the boys usually learn something of this. Sometimes physical exercise is included in the boys' programme. The teacher is proud to show his school's aptitude in this, and the children, too, enjoy themselves.

I THINK of one school where the number of boys had increased in four months from twelve to fifty-one since a *moniteur* had been appointed, and the number of girls on the roll is seventy. It is unusual to find more girls than boys in the school. He has about forty little children who are just learning to read, and we have supplied him with sufficient reading sheets for these beginners. This lad is keen on football, and has cleared a pitch. He has no football, but he is " making do " with a hard rubber mass he has made into a ball !

As I was leaving the afternoon school, the *moniteur* informed me there was to be a presentation ! The school children sat quiet, eyes front, while a little boy walked sedately to the front and presented me with an egg on a plate ! Then a little girl wearing a little white apron walked up the other side and presented me with two jars full of coloured croton leaves. This happy gesture brought the proceedings to a happy close.

Apart from the schools there are the classes for enquirers, the services and morning prayers, and the general work of the village church for these teachers to supervise.

THESE teachers and *moniteurs* do their task faithfully, with comparatively few visits from the missionary to encourage them. The eagerness with which they wish us to see their work makes us wish we could do more for them. Our work stands and grows through the faithfulness of these workers. Their salary is very small, and many could get more remunerative jobs in traders' stores, but they feel that this is their task and they are doing their part in the Kingdom.

We ask your prayers on behalf of these teachers in our huge district—that they may be kept faithful and strong, upheld when depressed or in doubt; that they may endure and overcome, to receive at last a Crown of Life.

BOOK NOTICES

The Bells of Moulton. W. E. Cule. Drawings by Ernest Prater. 160 pp. Cloth, with coloured jacket. 3s. 6d net (by post 3s. 11d.). Carey Press.

IN *The Bells of Moulton* Mr. Cule deals with a subject which is after his own heart, the story of the B.M.S. for young people. Gerald Staines of Taunton School is taken by his father, a London business man and a member of the Missionary Committee, on a pilgrimage to the Carey country in Northamptonshire before visiting India in the interests of their firm. As they tread in the footsteps of their hero and see the working out of his dream, " the House " takes a secondary place : the work of the B.M.S. becomes the glorious enterprise. The flame of Gerald's rising enthusiasm is fed and fanned by Alan Field, a young missionary on holiday in Serampore, who takes his enquiring friend in hand, allows him to sit in Carey's chair, and becomes his " Minister of Information " on the work of the B.M.S. in India, China, Ceylon, Jamaica and the Congo. Gerald makes notes of all he sees and hears ; on his return home he proudly confesses to his father and mother that he has dedicated his life to Christ and His Kingdom overseas. Mr. Cule makes us to realise again that the achievement of the B.M.S. is one of the wonders of the world. Young people of all ages will be as thrilled to read Gerald's notes as Gerald was to write them. A book that informs, delights and inspires.

J. R. EDWARDS

* * * *

Practical Books : India. Winifred Warr. 80 pp. Coloured cover. 1s. 6d. net (by post 1s. 8d.). Carey Press.

WINIFRED WARR, a member of our headquarters staff, is known already for her practical books on China and Africa. The latest one on India gives further proof of her fertility of idea and suggestion. It contains chapters on the country, its peoples, religions, feasts and festivals, numerous suggestions of things to make, fables and fairy tales, and Christian worship. It is an admirable book for workers among children, and for other people, too.

* * * *

The Kingdom of Light and Love

" I THINK it is the most impressive and well-arranged musical composition I have listened to for a long time, and our young people excelled themselves."

A. E. PIPER

TOLD TO THE GENERAL COMMITTEE AND TO US

India—Calcutta Press

THE Calcutta Press, the largest of its kind in India, has had another successful year, which has included much valued service to our own and other Societies. Further benefits have been arranged for the Indian staff of about 300. The Rev. Percy Knight, who has been Press Manager since 1925, retired last year amid general good wishes. He has been a missionary of the Society since 1904.

* * * *

1942 Celebrations

CHURCHES and Auxiliaries throughout the country are marking Friday, October 2nd, the 150th anniversary of the Society's formation, in special ways. The numbers of missionaries and other speakers available for this date are few and, in general, local talent is being used. The manner of the observance will vary according to conditions and abilities, but every church, through its minister and missionary secretary, is asked to observe this historic day in some special way. Occasion should be made for united thanksgiving and prayer.

The Saturday will be the occasion of united gatherings in many places. A pageant or a play might be presented.

Sunday, October 4th, will be another missionary day. A special Order of Service is to be produced for the use of churches and particulars of this will appear in the *Baptist Times*. The evening religious broadcast service will be conducted, at the suggestion of the B.B.C., by Mr. Middlebrook.

* * * *

China

OUR missionaries in occupied China are confined to their cities or homes, but generally they are in good health and are being well treated by the Japanese. Arrangements are being made by the Foreign Office for regular remittances of money to reach them. Missionaries in Shensi are continuing their progressive work amid war's alarms. Necessary financial relief has been provided for them to meet the phenominal rises in living costs. Chinese business men in Sianfu have raised $100,000 to keep the hospital going.

Mrs. T. W. Allen and her children were in Manila at the time of the Pearl Harbour incident, but are safe and well. News has been received from Toronto that there were no missionary casualties and that the Japanese were releasing interned missionaries.

* * * *

Congo

REV. C. E. PUGH is expected to retire next year from his post as Field Secretary. He has been in Congo since 1909. His successor will be the Rev. W. D. Reynolds, B.A., B.D., who first went to Congo in 1913.

For about three years, two B.M.S. missionaries, Dr. and Mrs. (Dr.) A. J. B. Russell, have been working at the American Baptist Mission station at Ntondo. More recently a nurse has joined them. The American Society has asked that the B.M.S. shall take over this station and its work entirely. This question has been favourably considered by the Home Committee and it is now referred to the Field Committee for its judgment. Ntondo adjoins our Bolobo and Lukolela areas, and is the centre of a vigorous work.

* * * *

In North India

"AT the recent North India Conference, a possible theological training for girls was considered as some of the girls in one school have expressed a desire to take up evangelistic training and become missionaries. Until now girls have only entered upon teaching and nursing as these were the only spheres open to them. This new departure is one that we welcome. We would do all we can to encourage it if only a training school were available. So far no suitable place has been found."

JEAN BENZIE

FOR LOBBY POSTER NO. 2

ONE HUNDRED AND FIFTY YEARS AGO

FOURTEEN BRAVE MEN

subscribed

£13 2s. 6d.

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Have we 14 Brave Men who will repeat this achievement? Though we have no Snuff Box!

SHORT NOTES

Jamaica

THE latest statistics of Baptist work include the following figures :—

Churches in the Union - -	217
Active Pastors - - -	54
Membership - - -	20,574
Baptisms - - - -	1,374
Net gain in Membership -	253

* * * *

On Service in Congo

MR. W. P. GARROD is an officer of the 110th Company of the Boys' Brigade connected with Grafton Square Baptist Church, Clapham, London. He is on active service at Brazzaville, the capital of French Equatorial Africa, on the shore of Stanley Pool. He has visited Léopoldville, the capital of Belgian Congo, twelve miles away. After describing an enthusiastic Celebration of the B.M.S. 150th Anniversary there, he has a word about our missionaries. He says :

"I must emphasise the friendliness, graciousness, and kindness of everybody I have met. I have been hungry, taken in and fed, and although I have as yet been neither sick nor in prison, I feel that they would even so come up to scratch. They really are the most magnificent class of folk I have ever met, for whom nothing is too much trouble, and who have always before them the object of their work here. A finer lot of people it would be hard to find anywhere."

* * * *

Journeying in Congo

MR. AND MRS. PARSONS of San Salvador, Congo, write of a recent missionary tour :

"School inspection is one of the joys of the road. Our daily procedure is something as follows—6 a.m., out of bed ; 7 a.m., breakfast, followed by prayers ; 8 a.m., finish packing and leave for the next village in the lorry ; 9 a.m., prayers in the next village ; unpack, stroll round the village and talk to the people ; 12 noon, lunch and siesta ; 2 p.m., school inspection ; 3 p.m., meeting for church members ; 6 p.m., supper ; 7 p.m., meeting for all ; 8 p.m., games by children ; 9 p.m., bed. This gives but the outline of what was an exhilarating experience.

* * * *

Congo Village Leaders

"MUCH in a village depends on the character of the chief, the teacher-evangelist and the deacon. The first three villages we visited have teachers of fine character and their influence extends over the entire stretch of the road between San Salvador and Songololo. In contrast, we found the work at Lula in a weak state, there being only one Christian apart from the teacher-evangelist and his wife. A village meeting was summoned to decide whether the people wished the teacher to remain with them and, if so, if they were prepared to help him. One of the weaknesses at Lula was that there was no church building and school was held in an old, dilapidated house with only half a roof. It was pointed out that, according to native custom, a man could not become a 'citizen' of a place until he had built a permanent dwelling of his own and that, therefore, God was still a 'stranger' in their midst. The word 'ntungi' means both a 'builder' and a 'citizen.' So the people said that they would build."

REV. G. J. DANN

REV. G. J. DANN, who died at the age of 85 at Eltham, London, on July 12th, served as a missionary in India from 1884 until he retired in 1922. He was appointed successively to Allahabad, Delhi and Bankipur. He was an ardent preacher and evangelist and rendered signal service in the revision of the New Testament in Hindi and Urdu. During his retirement he conducted for several years classes in New Testament Greek and Hebrew in the Mission House in London and many of his former students are now in service overseas or in the home ministry.

REV. GEORGE HOOPER

REV. GEORGE HOOPER, who died on July 19th at the age of seventy-one, has his place among our Congo pioneers. He was appointed in 1900 as a missionary at the then new station of Kibokolo, Belgian Congo. Here he served for the whole of his career of thirty years. He took his part in frequent wearisome itinerations among the villages of the wide area, and bore with fortitude the apathy and opposition of the early years. Later, when the harvest came, his was the joy of the reaper and of the training of great numbers of converts into the Church of Christ. Mr. Hooper was quiet and unobtrusive, faithful and consecrated to the Lord. Many in our churches at home remember him with gratitude as a welcome deputation, and their sympathy will go out to his widow and son.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :
General Fund :—Anonymous, Glasgow, £10 ; D. R. B., £10 ; J. H. S., 10s.
Women's Fund :—Miss E. Garnier, £1.
Medical Fund :—D. M., £1.

Arrivals

25th July, from India : Miss A. E. Moule, B.A., Miss E. W. Taylor, Miss D. E. Belham, Miss E. F. Drayson, Mrs. T. D. Williams.

Deaths

12th July, at Eltham, London, Rev. G. J. Dann, formerly of India.
19th July, at Ubley, Rev. George Hooper, formerly of Congo.

The Mission House is 19, Furnival St., London, E.C.4

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THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

THE MAN WHO STOOD BY

ANDREW FULLER

AS we enter this month, our thoughts turn inevitably to the back parlour in Kettering in which our Society was formed 150 years ago. While we remember Carey, we recall also those others without whom his project would have come to naught. Of them, strong-minded, big-hearted Andrew Fuller stands among the foremost.

HE was a preparer of the way. His book, *Gospel Worthy of All Acceptation*, wrought a revolution and brought the liberating winds of God into the stifling hyper-Calvinism of the day. That Gospel, both in its power and reach, came to have a new meaning for both pulpit and pew. Some at least of the obstacles in Carey's road were cleared away by it, so that he could proceed.

HE was a loyal friend. It was to Fuller that Carey turned in that fateful hour of hesitation in Nottingham in May, 1792, when it seemed that he was to be frustrated once again. It was Fuller who rallied the departing company and steered the way to the decision that led to October 2nd. When that day came, Fuller was in the van of those who set their hands to the new enterprise. And when, eight months later, Carey and his company set out for India, he knew that he could count on the other. There must have been something noble about this man who bound Carey to him in so intense a grip.

HE was a faithful colleague. Henceforward, as secretary of the Society, Fuller held the ropes, and Carey knew no fear or misgiving so long as his firm hand was at the other end. By his ceaseless advocacy, his tireless tours throughout the kingdom, his brilliant defences of the missionaries, his intimate correspondence with them, his fervent prayers, and much else, he fulfilled the vow he had made when the mission began.

AS Carey was undoubtedly God's man for his hour and task, so Fuller was for his. We do well to remember how much the early men overseas owed to the men at the home base. And we can reflect that their successors to-day depend in like measure upon us.

H. L. H.

SUNDAY, 25th OCTOBER, TO SUNDAY, 1st NOVEMBER :: GIFT AND SELF-DENIAL WEEK

IN FREE CHINA

By VICTOR E. W. HAYWARD, B.A.

The fortunes of war have resulted in some of our missionaries in China taking up work in new areas. Mr. Hayward writes this article from Kweiyang in Kweichow province, South-western China.

IN the early days of this year we began a Christian Community Living experiment when seven young Chinese people, plus a small boy, came to live with us as one large family. Two were already married, and two came direct from their marriage ceremony. All are Christians except the two wives, and these joined in on the understanding that they were out to learn. The basis of our project was the desire to demonstrate what we say so glibly, that Christian principles actually do offer a solution to the practical difficulties of everyday living.

Everyone joined in the scheme knowing that it was to be a Christian experiment and that in everything our sole appeal would be to Christian ideals. At a family meeting at the beginning of each month, all state how much they feel able to give towards the month's living expenses. When all necessary outgoings have been deducted from the total promised, we know how much can be spent each day for our vegetables and meat (not much meat !). There has not been the slightest difficulty in living this way, though none has very large means and we live entirely on simple Chinese food.

We have ten rooms. Chinese families live to the front and back of us, but our two stories form a separate building in the centre. Our rooms are apportioned according to folk's needs, and we have a living and a dining room for common use. My study is kept private except for Bible Classes and prayers every morning at seven o'clock. We have learnt much from each other and, while everything has not reached our best ideals, we have a very happy life and the experiment is proving worth while.

We have other family meetings apart from the one at the beginning of each month. We open these with hymn singing followed by Bible reading and prayer, after which we discuss our affairs. Once a month we hold an evening social to which outside friends are invited. We shall probably have a family ramble and picnic soon. We often have guests in for meals. Widespread interest is being taken in this project, which I feel to be among the best ventures we have launched.

THIS project takes up much time, but other work continues. I have four Bible Classes each week and others may be added soon. I teach English two nights a week in the Y.M.C.A. school. Church work is maintained and I hope it will be possible to do more

A MESSAGE FROM THE ARCHBISHOP OF CANTERBURY

I AM happy to send my cordial greetings to the Baptist Missionary Society on the 150th Anniversary of its foundation.

The name of Carey is entitled to honour among the very foremost from all those who recognize the primary duty of the missionary task of the Church. At no time was that duty so urgent as it is to-day.

The world has become one in a new sense through the development of means of communication. It can have no peace or stability except upon the basis of universally accepted principles of life, and there is no hope of finding any such principles fit for universal acceptance except in the revealed purpose and character of God the Father of all men.

To-day, therefore, even more urgently than at other times, the Church is called to devote itself to Missionary Service and the name of Carey presents to us to-day a challenge even more searching than when he was himself a pioneer.

WILLIAM CANTUAR

pastoral work among students with less time spent at meetings. Other jobs include the treasurerships of the Student Relief Committee, the Children's Nutrition Committee (the Kweiyang branches in both cases), the Church of Christ in China Kweichow Council and of a newly-formed committee to administer about $150,000 (if we can get it !) in helping overseas Chinese refugees who may pass through here in the next six months. I am also a member of the Standing Committee of the International Relief Committee, which has its headquarters at Kweiyang, of the Provisional Executive Committee to administer Church of Christ in China affairs in Free China, and also of the National Christian Council Executive. All this keeps one from becoming parochially-minded. Experience gained from serving on these various bodies should be of present and future use in China, and on deputation work at some time in the unknown future.

Two days before Easter, a Spring Conference was held for students connected with our church. Nineteen registered and not all of these were able to come. We spent a helpful time together. The programme included a Service of Meditation, culminating in a simple Communion Service open to all our church folk. This was well attended.

AS chairman of the Y.M.C.A. Religious Committee, I arranged an Easter English Service to which a big crowd of Chinese and foreigners came. A C.I.M. missionary conducted the service and I preached on *The Message of Easter to the Modern World.* It was a pleasure to preach in English again. We plan to have another such service at Whitsun. Next month we are holding a special meeting to which all the 2,000 members of the Y.M.C.A. will be invited. Four lay Christians, including one woman and one foreigner, will speak for ten minutes on their Christian experiences. We are increasing the number of religious classes run by the Y.M.C.A., and are seeking in other ways also to make their religious programme more vital.

THE FORGOTTEN ISLE?

By PERCY S. BRAGG, Jamaica

Mr. Bragg was appointed early this year with his wife to service in Jamaica after twelve years in the home ministry. It is clear that the conditions of his new sphere have made an early appeal to him.

BETWEEN a hundred and a hundred and thirty years ago our great-grandfathers were moved by the call of the negro slaves in Jamaica, and missionaries went to that island to preach the Gospel of redeeming grace and to lead the people from their slavery. The work prospered and extended with the result that, in 1842, these churches of our faith and order, out of gratitude to God for their emancipation, sought nobly to shoulder the financial burden of their upkeep and extension, so that the B.M.S. might begin work in West Africa. Henceforward, the attention of the churches in the homeland was mostly directed to the ventures in India, China and Africa, with the result that, to-day, comparatively few in our churches or Sunday Schools can give even the briefest account of our work in Jamaica. Thus Jamaica has almost become the " forgotten isle " in missionary circles at home.

But the heroes of the past, who lived, laboured and laid down their lives in Jamaica should ever be remembered. It has been said, " The care which a nation devotes to the preservation of the monuments of its past may serve as a true measure of the degree of civilisation to which it has attained." The B.M.S. has ample grounds for being proud of its thrilling record in connection with Jamaica. To-day, by prayers and gifts in Jamaica's time of need, and by the support of the men sent out, people in the homeland can respond to " the call of a free, virile and capable people just entering upon their career among the nations of the world."

JAMAICA is coming to manhood. Its people are asking openly for a fuller share in the management of their affairs. The country has a great future, for it lies on the Panama route and is capable of big developments. But the people need the loving, sympathetic, strong helping hands of those who have their welfare at heart. None is better qualified to give this aid than those Christian missionary societies which have done so much in the past.

Jamaicans on the whole are deeply religious in the best sense of the word. But their Christian heritage is a short one and, because of this, the churches out here should have their hands strengthened to the full, so that those broad guiding principles, by which a people can work out its salvation, may be taught. Only a God-guided people will become a God-honouring and a God-blessed nation.

There is no colour problem in Jamaica. As F. Deaville Walker wrote in his book, *The Call of the West Indies*, " Except in the case of the highest government officials, the colour of a man's skin has little or nothing to do with the position he occupies, the employment he follows, the wages he receives, or the house he lives in. . . . The people mingle with one another, work together, and in the churches worship together. In schools and colleges the children and young people play and study together without distinction of race. School life is doing much towards the breaking down of racial barriers." In this and other directions the Calabar High School for boys and Westwood High School for girls, both started by Baptists, are nobly playing their part.

THE task before us is vast and varied in its scope. When we ask, " Who is sufficient for these things ? " we can reply with Paul, " Our sufficiency is of God." But God works through consecrated helpers in His great economy, and so again with Paul, we say, " Brethren, pray for us." As at home, so out here, I am finding it true that,

" Who gives the call will send the power,
The task to do each passing hour."

KEKIRAWA

This account of an effort to reach boys in remote Ceylon is evidence of the vitality of the Ceylon Baptist Council which is sponsoring and maintaining it until it becomes self-supporting.

IN spite of the well-nigh unbearable heat, the few days which I spent at Kekirawa were a time of refreshment to spirit and soul. The days of vehement opposition are over, and the people both in the town and in the villages, so we noticed in the course of our tour, seem friendly. Children from the villages have once again begun to attend our school, and there are clear signs of further increasing numbers of those whom we shall be able to influence in the right path. The Sinhalese school, under the capable headmistress, Mrs. Welegedera, is more alive than it has been for years, and it was refreshing to see the children at their studies and recreation. The Tamil school has had to face very adverse conditions for a long period, but it is encouraging that a teacher has at last been found for it. We hope that it will contribute in large measure to our missionary enterprise at Kekirawa.

The greatest inspiration of the station is the recent evangelistic venture of the Council—the Kekirawa Lama Nivesa (Youth's Home)—in a true sense an adventure which consists of the thrills of facing unforeseen difficulties, and the joys of overcoming them, while patiently working towards a clear goal in the distance. It is no exaggeration to say that the boys looked happier than at any time before, and the newly appointed warden is to be commended for his loyal devotion to his exacting and difficult task.

THE community life of the boys was grand. Their chief joy seemed to be the joy of fellowship, not merely among themselves, but together with those in charge of them. One evening four new entrants were initiated into the family. At this moonlight party, the minister, the Rev. S. Welegedera, and the warden,

seemed as much boys as the freshers. Loving fellowship at the Lama Nivesa, took the place of any possible superiority complex. The warden, Mr. Ivan Gunesekara, was their elder brother. No ceremony or formality burdened their approach to him. He worked together with them and did not play the part of an aloof supervisor. The boys played with him and—most moving of all—gathered round his bedside in the light of a Petromax, while it was still the dark before the dawn, for their private devotions. This was followed by a healthy run to the tank for the morning wash.

The boys work and prepare themselves for life. The small chena—another venture— was sown and the young farmers are, in the traditional style of the villagers, pining for rain. The poultry farm is growing in numbers. The fruit bottling season was just beginning and the long expected goat farm was about to be launched. May it not be many years before the cherished hope of self-support is realised, so that the boys may enjoy the pleasure of living by the sweat of their own brows and not on the charity of others.

NOT everything is rosy at Kekirawa, for difficulties have to be surmounted. Our workers there are volunteers who know the trials and problems of the place. Their devotion to the Kingdom task is the secret of their success. They deserve whatever encouragement can be given them.

The vision of Kekirawa can only be realised through hard work and patient plodding for years to come. And the high quality of adventurous youth, whose energies are surrendered to the Master, alone, can achieve this. Thank God, we have this in Kekirawa. Please remember this work in your prayers.

A MESSAGE FROM DR. JOHN R. MOTT

Honorary Chairman
International Missionary Council

LET me congratulate the leaders, members and supporters of the Baptist Missionary Society on the occasion of their reaching the 150th milestone. My many years of world-wide travel, as well as my studies in connection with the world-wide missionary movement, have enabled me to observe the remarkable range and depth of its influence. I would find it difficult to mention another missionary organization which has furnished a more significant initiative.

GIFT AND SELF-DENIAL WEEK

SUNDAY, 25th OCTOBER, TO SUNDAY, 1st NOVEMBER

GIFT and Self-Denial Week is as important as ever this year.

THE current work of the Society continues in all its fields and the support of that work is of vital importance.

MANY of our missionaries are in places of danger and difficulty. Some are facing hardship and privation. All need the continued support of the helpers at home.

THE work is attended with prosperity. Converts are being won and trained for baptism and church membership. The churches are being built up in the faith. The Christian way is being taught in school and college. The healing hand is ministering in hospital and dispensary. The Bible is being translated into the tongues of the people.

WE are going without and giving as never before for our national effort.

THE friends of the B.M.S. who did so nobly for the Society last year, and who are responding so well for the Celebrations Fund, will lead in going without and giving during Gift and Self-Denial Week.

THEY will lead our churches, Sunday Schools and Young People's Societies to do the same.

BOOK NOTICES

Andrew Fuller : Pastor, Theologian, Rope-holder : Gilbert Laws, D.D. 136 pp. Coloured cover. Portrait. 2s. 6d. net. Carey Press.

IT is a fortunate turn of events which, through the Ter-Jubilee celebrations of the B.M.S., brings the story of Andrew Fuller once more to remembrance. Not the least remarkable of the circumstances attending the Society's history was the unique relationship which existed between the group of workers at Serampore and their colleagues at home in England. On the one hand, the success of the bold enterprise launched at Kettering in 1792 depended, humanly speaking, upon the genius and industry of Carey and the friends he gathered round him in India. Yet, on the other, there is little likelihood this success would have been attained had there not grown up a notable group of friends at home in England who served the Society with rare devotion and disinterestedness. Foremost among this English band was, of course, Andrew Fuller, the outline of whose story is told afresh by Dr. Laws, in this excellent volume.

Born in East Anglia, Fuller brought to his life-work as Pastor, Theologian and Missionary Secretary, a combination of qualities which made him a grand colleague and a formidable antagonist. His masculine intellect gave a new direction to Christian thinking in his day, and won him attention and respect far beyond the borders of his own denomination. His sturdy independence, his evangelical passion and his deep piety made him a power for good wherever his labours led him, and constituted one of the main sources of strength to the Missionary Society, which he served as Secretary for no less than twenty-three years.

Dr. Laws' timely book brings the man—in private and in public—vividly before the mind, and is a real help towards understanding both the character and work of Fuller, and the English side of B.M.S. work during the important early years of the Society's history.

R. L. CHILD

* * * *

The Bells of Moulton : W. E. CULE. Drawings by ERNEST PRATER. 160 pp. Cloth, with illustrated jacket. 3s. 6d. net (by post 3s. 11d.). Carey Press.

IN *The Bells of Moulton* Mr. Cule deals with a subject which is after his own heart—the story of the B.M.S. for young people. Gerald Staines, of Taunton School, is taken by his father, a London business man and a member of the B.M.S. General Committee, on a pilgrimage to the Carey country in Northamptonshire before visiting India in the interests of their firm. As they tread in the footsteps of their hero, and see the working out of his dream, "the House" takes a secondary place : the work of the B.M.S. becomes the glorious enterprise. The flame of Gerald's rising enthusiasm is fed and fanned by Alan Field, a young missionary on holiday in Serampore, who takes his enquiring friend in hand, allows him to sit in Carey's chair and becomes his "Minister of Information" on the work of the B.M.S. in India, China, Ceylon, Jamaica and Congo. Gerald makes notes of all he sees and hears. On his return home he promptly confesses to his father and mother that he has dedicated his life to Christ and His Kingdom overseas.

Mr. Cule makes us to realize again that the achievement of the B.M.S. is one of the Wonders of the World. Young people of all ages will be as thrilled to read Gerald's notes as Gerald was to write them. A book that informs, delights and inspires.

Make a note of it for the young folks' birthdays, for Christmas and for Sunday School rewards. You will want to read it yourself first !

J. R. EDWARDS

* * * *

Your Calendar for 1943

CALENDARS for next year are to be very scarce. You will be well advised to order one soon. Why not the B.M.S. Prayer Calendar ? Once again, this Calendar appears with a charming picture in colours, this time of Carey and his family landing in India in 1793. It is certain to be popular in this notable year of celebrations. A large supply is being prepared, and when this is exhausted, there can be no hope of a reprint.

The price is 2s. 0d., but, in times like the present, it is worth more. Send 2s. 4d. to the Manager of the Carey Press, 19, Furnival Street, London, E.C.4, or give your order to the magazine secretary. *Order soon !*

* * * *

Crowned Lamps. S. H. PRICE. 128 pp. Coloured paper cover. 2s. 6d. net. Kingsgate Press.

MR. PRICE has already proved himself a teller and writer of stories for children. Here are fifty-two short talks based on material gathered from many sources and moulded into acceptable and profitable shape.

* * * *

Before the Start. E. A. PAYNE. 16 pp. and cover. 4d. net. Livingstone Press.

THE London Missionary Society will have its Ter-Jubilee Celebrations in 1945, and they are preparing for them well in advance. Their leaders have enlisted the services of Mr. Payne to write about the significant steps which led up to the formation of their great Society, and Mr. Payne has done it well. At least fifteen similar booklets are to be produced.

THE EDITOR'S TABLE

GATHERED FROM MANY QUARTERS

" Love ever gives—
Forgives—outlives,
And ever stands
With open hands.
And while it lives,
It gives.
For this is Love's prerogative—
To give—and give—and give."

JOHN OXENHAM

* * * *

Carey Hall

CAREY Hall Missionary Training College re-opens on September 26th, when it is expected eight B.M.S. students will be in residence.

The financial year ends on September 30th. During 1941 subscriptions from B.M.S. sources showed an increase of nearly £100. In a difficult year, this help was greatly appreciated.

In order that B.M.S. friends may this year maintain or increase their contribution, gifts for Carey Hall funds will be most gratefully received by Mrs. Chaffey (Treasurer), 22, Trewartha Park, Weston-super-Mare, or by Miss Bowser, 19, Furnival Street, London, E.C.4.

M. ELEANOR BOWSER

FOR LOBBY POSTER NO. 3

BEFORE MANY SUNDAYS

are past we shall be making our

ANNUAL THANK-OFFERING

Are you preparing for this occasion?

GIFT AND SELF-DENIAL WEEK

SUNDAY, OCTOBER 25th, to SUNDAY, NOVEMBER 1st

* * * *

Southern Baptists and Carey

DR. RUSHBROOKE writes :

" My colleague, Dr. Louie D. Newton, of Atlanta, Associate Secretary of the Baptist World Alliance, sends me the gratifying news that the 4th October of this year is to be observed as ' William Carey Sunday ' throughout the area of the Southern Baptist Convention. This is further evidence of the interest of the Southern Baptists (who number rather more than three-fourths of the white Baptists of the U.S.A.) in the B.M.S., to which they have already given generous expression."

* * * *

Veterans of 1892

THE Rev. C. E. Wilson marked the beginning of his chairmanship year by sending greetings to missionaries of the Society who were in active service at the time of the Centenary in 1892. There are twenty-five of these besides two members of the headquarters staff. The replies which Mr. Wilson has received show how much this action of his was appreciated.

* * * *

A Missionary Contact

DEAR SIR, Leicester

I have a boy who is twenty-one and a member of the United Baptist Church, Leicester. He is somewhere in the Middle East. I received this week a letter from him which contains a paragraph which will interest you. Here it is :

" This afternoon I was out walking and came across a Corporal in the Basuta Regiment (Black men) reading aloud to himself. I stopped and spoke to him and enquired what it was he was reading. He showed me a copy of St. Luke's Gospel in his own language. In his pocket he had copies of Mark and John in English. I found out while talking to him that he was taught English at a Baptist Missionary School and he could talk and read it perfectly."

Yours very sincerely,
B. HOLMES

* * * *

Agra Boys' High School

" ONE of the very happy things of this last year has been the closer co-operation with other Christian schools and the greater thought and care given to the planning of religious instruction in our schools. Our own Christian staff has shown increased interest and concern that this period each day should not be spent merely in giving the boys the bare bones and facts of our faith : but in earnest endeavour to pass on that vital essence of Christianity which is caught rather than taught. Naturally the exact type of religious instruction differs in schools for boys from Christian homes, and in those which, like ours, are made up mainly of caste Hindu and Moslem boys. But our aim is one—to help each individual lad to find and acknowledge Christ as Saviour and Lord. The sharing of problems and fellowship among the Christian staffs will help us all."

GWLADYS BRADNOCK

SHORT NOTES

REV. ROBERT GLENNIE

WIDESPREAD regret will be felt at the announcement of the death of the Rev. Robert Glennie, which took place at Fulham on August 5th, at the age of 74.

Mr. Glennie was born at Backmuir of Liff, near Dundee, and, on his conversion, joined the church at Longwynd, Dundee. Following his call to missionary service he was trained at Bristol College and was appointed to the Congo Mission in 1889. He was sent to Bolobo, then just beginning, where he became the colleague of George Grenfell. He was obliged to resign in 1899 for family reasons, but he returned to Congo in 1912 for two years as Field Secretary. In 1900 he entered upon a period of eight years as secretary of the Baptist Total Abstinence Association. When, in 1908, proposals were being considered by the B.M.S. Committee for the establishment of a mission in the Amazon basin of South America, Mr. Glennie was a member of two prospecting parties which were sent there. In 1911, he was appointed secretary of the Bible Translation Society, a position which he held for twenty-six years until his retirement in 1937. He also assumed the directorship of the B.M.S. Lectures and Loan Department in the Mission House. In these varied offices Mr. Glennie rendered constant and faithful service. His versatility was noteworthy. His knowledge was wide and profound. His evangelical spirit animated all that he did. His linguistic powers were of a high order and his zeal for Bible translation never wavered. He was among the best known missionary deputations to the churches and maintained his eagerness to serve until the end.

Mrs. Glennie died in 1937. Two sons and two daughters are left to mourn the loss of a devoted father.

* * * *

REV. J. B. RADLEY

NEWS has been received by cable from Ceylon of the death of the Rev. J. B. Radley from cancer. Mr. Radley, who was in his fifty-ninth year, was born in South London and spent his boyhood and youth in association with Peckham Rye Tabernacle, where he was baptized in 1901. After training in Spurgeon's College, he was accepted by the B.M.S. and appointed to Ceylon in 1912. Here he served with devotion and zeal in various mission stations and forms of work, which included evangelistic, pastoral and educational activities. He took his share in the training of the Sinhalese Church to assume the greater responsibilities which it now carries, and was respected and honoured by its leaders and members alike. He also commended himself to the European community among whom he ministered, and to official and business circles. More recently he served as Pastor to the Cinnamon Gardens Church and as Chaplain to the Navy. He was reliable and painstaking in all he undertook and was a consistent preacher of the Gospel. His death, at a comparatively early age, is a severe blow to our small missionary force in the island and to the Sinhalese Church. Sympathy will be felt for his widow in Ceylon and his three children in this country.

In Congo Villages

"THE people may take on the superficialities of civilization and even of Christianity, but its root principles end too often with the European cloth they wear. There is a great struggle going on to keep the drums in the towns with their attendant evils of all night-dancing and consequent quarrels and adultery. So it is hard for our church members to make the firm stand when their own undisciplined children are determined to have them. But we remember that the sixty years we have been in Congo is but a short time, and the ten years since we came to this area are shorter still. And at best we can only visit most of the villages once a year. We give thanks for every village in which we have a faithful teacher-evangelist." HANNAH HILLARD

* * * *

An Educated Indian Christian's Appeal

INDIA offers to-day great opportunities for gathering into the Church thousands who are desirous of entering it. It cannot be too often reiterated that there are literally thousands among the depressed classes who are claiming from the Christian Church the opportunity of developing body, mind, and spirit. Apart from Christianity there is no hope for them.

S. K. DATTA
Late Lecturer in the Forman Christian College, Lahore.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund :—Anonymous, postmark Bournemouth and Poole, £4 ; R. E. M. A., a Willesden Green member, 5s.

Medical Fund :—A. E. H., £1 ; An Ambassador of Christ Birthday Scheme Fund, £1 1s. ; W. S., Medical Work in India, 12s.

B.T.L.A. Fund :—A. E. H., £1.

China Relief :—G. R., Relief of Suffering in China, 10s.

1942 *Celebration Fund* :—R. S. W., Notts, £1 1s.

LEGACIES

The following Legacies have been received in recent months :

1942.			£	s.	d.
July	1	Mrs. M. Crawford (Medical)	45	19	7
	10	Miss E. E. Ray	172	10	0
		Mr. W. J. Smith	138	5	7
		Rev. A. Priter	10	0	0
	20	Mrs. E. S. Wallbank (£100 each, General, W.M.A., M.M.A., B.T.L.A.)	400	0	0
		Mrs. G. A. Edmunds (Women)	100	0	0
	23	Mrs. G. Jenkins	126	1	7
		Do. (Medical)	75	13	0
	27	Mrs. L. M. Coller	50	0	0
	30	Miss M. F. B. Keevile	30	0	0
		Miss E. J. Ekins (Medical)	100	0	0
August	4	Miss E. A. Pitstow	200	0	0
	5	Mrs. J. O. J. Stansfield	150	0	0
	13	Miss A. King	10	0	0
		Miss E. Ensor	43	13	0
	15	Mr. J. G. Gilchrist	100	0	0
	18	Mr. W. Potter	22	1	1
	19	Miss S. L. Bayley	106	1	0
		Do. (Widows' and Orphans' Fund)	106	1	0

Arrivals

5th August, Miss O. L. M. Hurdle, from Yalemba, and Miss R. Harker, from Bolobo.
— August, Mrs. A. W. Hillard, from Bembe.

Birth

6th August, to Rev. and Mrs. J. Russell, of Quibocolo, a son—Alastair Munro.

Deaths

30th July, at Colombo, Rev. J. B. Radley.
5th August, at Fulham, Rev. R. Glennie.

The Mission House is 19, Furnival St., London, E.C.4

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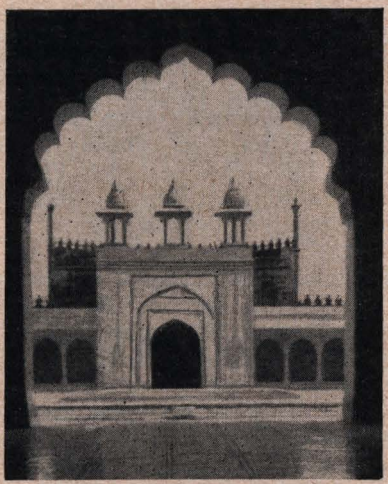
THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

FOR LOVE OF THE PRINCE



PEARL MOSQUE AT AGRA, INDIA

THE committal to missionary service arises from differing causes. In some cases it is the outcome of the influence of the home, the church or the Sunday school, or the timely word of a minister or friend. It may be produced by the record of the achievements of the enterprise or the contagious personality of some missionary. The greatness of the opportunity and the desire to tackle work yet undone or the thrill of adventure into the unknown may be contributing factors. Or the need of suffering humanity may be the impelling motive.

ALL these, however, are secondary motives which may lack permanence. For influences may fade with the passing years; past achievements may lose something of their glamour in the midst of the humdrum daily round and common task; the bigness of opportunity is apt to lose its power when set against human limitations; and a man's capacity to relieve widespread suffering when this is allied to human inertia seems so little. The missionary's task is so beset with disappointment and difficulty that nothing less than utter love to Jesus Christ will help him to persevere till his day is done.

THIS fundamental missionary motive was well expressed by John Bunyan when he put into the mouth of his pilgrim the words: "It was for the love that he had for his prince that he ventured as he did." That love comes from a realisation of what Christ has done in redemption, what He does daily through saving power and keeping grace and what He can do for every man and woman in every generation and place. It comes, too, from an understanding that indebtedness to Christ will never be adequately discharged so long as any man remains without knowledge of His salvation. Count Zinzendorf, who was impelled to self-surrender as he faced the appeal of his crucified Lord,

"All this I did for thee,
What hast thou done for Me?"

is typical of all from the earliest messenger of the gospel to the latest recruits who set their faces to India, China, Congo and the West Indies.

AND it is fundamental to us whose lot is set in the homeland as we serve our Lord here and support those who have gone overseas in our name. H. L. H.

JUST ISSUED

A HAPPY MISSIONARY: THE STORY OF FRANCES E. COOMBS OF CHINA. By M. E. WENHAM

FELLOWSHIP CHURCH BUILDING IN INDIA

By MARGARET H. LANGLEY, M.A., Delhi, North India

Missionary work creates difficulties and problems for missionaries and church leaders. This article deals with some of these in an arresting way.

IT was my privilege to attend the annual meetings of the Delhi-Agra Church Council which were held in Delhi. From this account you may be able to form a picture of the life of the Church in this area and of the way in which it is being prepared to assume heavier responsibilities.

This Council includes the eighteen Baptist churches within the areas of which Delhi and Agra are the centres. Some of these are large and strong. Delhi, the largest church, has over two hundred members, nearly all of whom are educated and some of whom hold responsible posts in government service. Others are groups of isolated illiterate villagers, earning perhaps less than a pound a month. It is no mean task to meet the needs of churches which face such widely differing conditions and which are so variously constituted. Whilst the city members turn to the West for precedents, the village Christians are used only to the customs of their groups. To mould into harmony a delegation ranging from graduates to those unable to read or write requires tact and human understanding of the first order.

This year the meetings were of special interest because the Council was celebrating its Silver Jubilee. The founders were mostly missionaries, and they and mission workers were the most influential element in the early days. In 1925, however, a change was made in the constitution by which it was laid down that half of the officers should be laymen. Since then the influence of laymen, both in the Council and in the individual churches, has considerably increased. As at home, each church manages its own funds, but there is also a central fund to which the churches contribute. Each year every church celebrates Church Council Sunday, when an appeal is made corresponding somewhat to the annual appeal on behalf of the Sustentation Fund at home. On another Sunday, after a week of self-denial, a special offertory is taken. The other monies are raised through the churches by subscription. This central fund is used for three main purposes—the assistance of orphans, the maintenance of pastors, and the upkeep of evangelistic work in Usika, a sub-district of Baraut. In the payment of Indian pastors much help is still given by the Society, but the Council is entirely responsible for the work in Usika, where an evangelist and his wife live. A heavy responsibility rests on the President, whose work includes the visitation of all the churches and the presentation of a report at the annual meeting. During the last two years this office has been filled by the pastor of Bhiwani church. Next year it will be occupied by a layman.

THE annual meetings lasted four days, nearly all the delegates being accommodated on the compound of the Grange High School. Each weekday began with a devotional session at 7.30 a.m. This on the first day was followed by a communion service. Mornings and afternoons were occupied with business. The evening meetings were public and were addressed by the Rev. S. Isaac, headmaster of Agra High School. Then and throughout the gatherings the thought that God is with us now in the pressure of all that surrounds us and that His strength and grace are sufficient for us, was kept in the forefront. On Sunday the President spoke in the Central Church at a service which most fittingly was a baptismal service. Enthusiasm was such that two special sessions for fellowship and song were arranged which lasted until almost midnight. There, sitting on the ground, with the stars for roof, school children and elders, city

STUDENT AT BALLYGUNGE TRAINING COLLEGE, CALCUTTA

dwellers and village folk forgot themselves in the singing of hymns set to traditional Indian tunes.

Interdenominational relationships are more acute and complex here than at home. A lad or girl is born in an area where a certain mission works, is brought up in the traditions and belief of the church which that mission represents and is received into the fellowship of that church. Then he may go to live in an area where some other mission representing some other branch of the church is working, to find that he is excluded from full membership of it, either by rule of his home church or the local church. He may compromise and join the church of his new district. If he retains his former position, his witness to certain aspects of both churches may be enhanced, but his active contribution to the corporate witness of the church is weakened. This is the more serious because such cases do not occur in isolation. The Church stands in grave danger of being deprived of the gifts and experience of the very persons who have most to offer.

ALL the controversies which have raged in the West concerning order and government arise again in circumstances made the more difficult owing to the peculiarities of local conditions which include such wide disparities of culture and experience. The Church in India must be the Church of India; neither a branch of the western nor a variation from other Indian religious experience, but the Church of Christ as He designed it. To this Church each must bring his or her gifts, great and small, offered absolutely, and then it will appear what the Church shall be. As the outline takes form we shall find it differs from our imaginings, but it will be more glorious. India needs the prayers of the whole world that the Church builders of this generation may indeed be used to the building of a Church whose pattern is the very heart of God and, beyond India, the Church of every land, the prayers of all the brethren of all lands.

SURPRISES IN MISSIONARY WORK IN CONGO

By A. A. LAMBOURNE, Bembe, Portuguese West Africa

Bembe, among the mountains of Portuguese Congo, was occupied in romantic circumstances as a mission station in 1932. *The work has made rapid progress. Here are pictures of what that work is like.*

ONE Sunday afternoon we were in our largest outpost in a far district. We were having a cup of tea before the afternoon meeting. The teacher of the town came with a request from the drum and fife band that they be allowed to play while waiting for the meeting to commence. Permission was granted. Imagine our surprise when the stirring strains of Purcell's *Trumpet Voluntary* sounded in the town! Seventeenth century English music in a Central African town on a twentieth century Sunday afternoon!

WE were doing a journey by car, and had halted by the roadside for a picnic lunch. Several folk passed us after giving us the usual "Kiambote." But one young man came and stood quite close, staring at us with all his might. One of the lady members of our party asked me to get rid of him, as his gaze was rather embarrassing. To do this without offence, I said to the young man: "In our country we have a custom, that if anybody happens to be passing while people are eating by the roadside, he goes right on without looking." The young man digested this piece of information for a few moments, and then replied: "In our country we have a custom too. When folk are eating by the roadside, and they see somebody passing, they ask him to share the food with them." We were so surprised by this repartee, that the young man got a packet of sandwiches for his smartness.

THERE was great consternation and sorrow when the brightest and best of our station lads was stricken down with what seemed to be cerebral malaria, and it was seen that it was a sickness unto death. Everything possible was done for the lad, but without effect. His father and mother came up from their town to nurse their eldest son—which they did with great devotion. They were both Christians, the father being a deacon of the church. We had placed great hopes on this lad, for he had a fine character, and had been baptized only three weeks before. He died early on Saturday morning, and was buried in the afternoon of the same day. The parents took the blow with wonderful courage and calmness. But imagine our surprise when on the Monday following, the father and mother came up from their town, bringing to us a gift of fowls, and as they presented them they said : " We have come to comfort you in your sorrow, and this gift is to show you our sympathy." Could a thing like that have happened in any other country than Congo ?

VILLAGE SCHOOL CHAPEL AT ILONDO, UPPER CONGO

WE were endeavouring to open a new district to Gospel teaching, and had spent a long week-end in the central town of the area. The people had been impressed, and at the closing meeting, on the morning we left, we urged the people to a decision concerning the acceptance of our teaching. We waited for a few moments in silence, and then a woman got up and said something that surprised us. She announced : " As for me, I am going to sweep out my house." In this Congo phrase she registered her determination to change the whole course of her life. Later on, when teachers settled in the district she was the very first to enter her name as an enquirer, and was the first to be baptized.

AND there is the perpetual miracle that the Cross of Jesus Christ is still the power of God unto salvation. Lives redeemed, consciences cleansed—the new hope and joy that come through believing—may these things never lose the element of surprise for those whose life's business it is to preach Christ in Congo.

GOSPEL METHODS IN SHENSI, CHINA

By CATHERINE BRYAN

What is missionary work like ? is a question that is often asked. Here is an answer, sent from Shensi, in north-west China. It helps us to enter into a missionary's life.

WE have had a most interesting few months' work since the beginning of the Chinese New Year. We commenced with two weeks' evangelistic meetings in Weinan. These were advertised on red posters written by one of the church members—a photographer—in black Chinese characters and posted at various important points through the town. Everyone was on holiday and so the church doors were opened soon after nine a.m. Gramophone records of hymns and sacred music were played and the sound of the music soon drew in passers-by. The church door opens right on to the street and so it is easy for people to drop in—many of them out of curiosity at first. In this way we secured a motley congregation of all kinds of people, many of them hearing the Gospel for the first time. Others were business men, shopkeepers, students and teachers who had seen the posters and come along to listen.

These meetings are of an informal character, not like meetings at home where most of the congregation know the

facts of the Christian faith. A group of country women dressed in their holiday clothes, some with babes in arms, others with tiny tots walking at their heels, hear the gramophone music and peep timidly through the vestibule door, and then summon up courage to come in and sit down. An old man carrying a toy sword bought for some beloved grandson wanders in and sits down on the men's side. A family group carrying paper lanterns and a basket of red candles for the lantern festival, ventures in and sits down at the back. A shop-keeper on holiday cycling past—or may be having seen the notice of the meetings—comes in wheeling his bicycle into the church ahead of him, and leans it against the back wall of the church while he sits down at the back near it—he daren't risk leaving it outside or it will disappear. Men in uniform come in and march up quite unself-consciously to the front seats.

WHEN there seems a fair congregation, the gramophone is put aside and short choruses are taught. The people love singing and nearly all try to learn them while I explain the meaning. This gives an opportunity of a simple introduction to the Gospel message. Then follow the speakers, usually three each morning, with singing and gramophone between each talk. This goes on until 12 or 1 p.m. according to the opportunity. People get up and leave when they feel like it, but what is so amazing, so many of them are prepared to sit through the whole morning. Afterwards Gospel portions are sold and tracts distributed. We also have a reading table with literature and pamphlets which people can read at their leisure. Those interested give in their names and addresses and these are recorded by the evangelist for future visitation and follow up work. In the afternoons we went to a market centre in the west suburb and had open-air preaching.

THESE two weeks in Weinan were followed by similar meetings in Min Chia pu and Lo Liu ts'un, two village centres where we have church members. The local church members brought their non-Christian friends from many villages round to hear the preaching. We had very happy times in both places. Another interesting piece of work done these few months was a training class held in the Min Chia pu church for training church leaders—that is, voluntary lay leaders. It was a most happy and inspiring class. Those who attended it are now helping to run a Bible class for church members, an instruction class for learners (new converts) and a Sunday School for village children. This little village church is a live and most enthusiastic place, it does us good to visit the folk there.

In addition to these activities, attempts are being made to reach the people in Weinan and to build up a strong Chinese Church. We are trying to run classes to teach women to read, and to give more advanced instruction to those whose standard is a little higher. My husband is in touch with the Weinan middle schools and has started English Bible classes for students and teachers. We had a splendid group here on Wednesday afternoon. We do hope they will keep up their attendance and that this contact may be a means of helping them to a faith without which men cannot live in these dark days and still, more important, cannot hope to build any kind of new order in the days to come.

Tales from Chalmers. Joyce Reason. 96 pp. Coloured illustrations. Cloth, 3s. 6d. Livingstone Press.

HERE is a book which will appeal to boys and girls. The story of James Chalmers and his gallant wife is told vividly, with humour and sympathetic understanding, by an author who knows how to appeal to the child's love of adventure and romance. Besides giving a stirring account of the work of this great missionary, and of the L.M.S. in New Guinea, it is full of details of the life and customs of the savage islanders which add colour to the narrative. The strength of character of this fine servant of God, his great sense of humour and fun, his pioneering spirit, combined with his complete dedication to the cause of Christ, will make him a hero to all readers of this book.

W. M. H.

* * * *

The Kingsgate Diary for 1943

THIS diary has long proved its worth and the issue for 1943 is up to standard. Its special value to those who have to look far ahead is that it contains a section for 1944 in which engagements and events may be entered. Price 2s. net (by post 2s. 4d.). Kingsgate Press.

THE PRAYER CALENDAR

The 1943 edition of the ever popular and useful PRAYER CALENDAR is now on sale. 2s. 0d. net (by post 2s. 4d.)

Orders from THE CAREY PRESS, 19, Furnival Street, London, E.C.4

OUR WORK THROUGH UNUSUAL EYES

The writer of this note is the son of well-known Baptists. He is on active service somewhere in Africa. He shows how new contacts are being made with our work.

I TOLD you that I was going to spend a few days with Mr. and Mrs. Salmon in a native village. Sergt. Stuart, with whom I work, went first for three days, and I followed for the rest of the week. It meant fairly hard work for the one left behind, but was well worth it.

I caught the 7 o'clock train on Tuesday morning, and was met at the station by the Salmons. The village at which we were staying was about five kilometres away, and several streams crossed our path. Each of these is an adventure, as they are crossed by native bridges. If the stream is down 30 or 40 feet below there is usually a bridge made by passing two sets of cords (made of twisted vine) from bank to bank about six feet apart. From these cords there is suspended, about four feet below, the platform on which you walk. The whole thing sways as you walk across, but is probably much stronger than appearances suggest. The other type of foot-bridge merely consists of one or more tree trunks felled so that they fall across the stream. These are usually slippery, but fairly practicable for the sure-footed.

The B.M.S. have a brick-built native church seating about 100 in the village where we stayed. There is a native teacher in charge. The B.M.S. also have two native huts in the village, and we lived in these. All the native huts here are oblong, usually about 12 feet by 8 feet, with 8 feet high walls. The roofs are all thatched with overhanging eaves, to keep the rain clear of the walls. The walls are open basket-work, filled in with mud, and in the better houses plastered inside and out.

The staple food of the native is manioc, made from the root of the manioc plant. This is first soaked to allow the outer covering to become softened, so that it can be stripped off. This leaves the pulp, which is white shot with purple. The purple is actually prussic acid, which is removed by further soakings. The manioc is then dried and pounded to a powder, which is cooked in various ways. The smell of the stuff, especially when it is being dried, is dreadful, and is the predominating smell in all the villages.

The country is very hilly and much of it is wooded. The open spaces are covered with grass about four feet high. The earth, even in the woods, is quite sandy, and the natives have to work hard to grow enough manioc, etc. The only wild life I have seen were some monkeys. There are plenty of parrots and some kingfishers.

I saw an example in one village of "The Church that is in ——'s house." When we arrived, one of the women swept out her hut, and a service was held in it.

Bdr. A. E. PAGE

* * * *

A Memorial to a Soldier

"I AM enclosing herewith cheque for £7 10s., being Five Pounds for the Special Jubilee Fund and Two Pounds Ten Shillings for the personal account of the Rev. J. E. Young, B.A., of Yalikina.

"This is sent in memory of Brian Young (to give him his official title, Paymaster Lieut. B. C. Young, R.N.V.R.), brother of J. E. Young, of Congo. Brian was killed in action at Tobruk on June 21st last.

"It was grand to read in *The Baptist Times* of August 8th the letter from one of our Chaplains in the Middle East about Brian. It was just like him to throw himself heart and soul into the work of the Kingdom wherever he might be. It was under my ministry and whilst living in my home that J. E. Young gave himself to the B.M.S. It was from my home that Brian received his calling-up notice. He had shared the home for two and a half years. The Church Militant has lost a great soldier but the Church Triumphant has claimed him.

E. W. KETLEY, S.C.F."

A NUMBER OF THINGS

Latest News from Overseas

BECAUSE our magazines must be printed weeks ahead of publication owing to war-time difficulties, it is impossible to give immediate news of our missionaries. This is published as soon as it is received in the *Baptist Times*, to whose editor we are indebted for this and many other facilities and services.

* * * *

The Quarterly Prayer Call

"I SHOULD like to say on behalf of our Missionary Council at Uppingham Road Church, Leicester, how much we welcome the Prayer Call Leaflet. We hope it may become a permanent feature and are going to introduce it to every organisation in our church which holds any form of devotions."

The Prayer Call is issued quarterly, and copies may be had on application to the Home Department, B.M.S., 19, Furnival Street, London, E.C.4.

* * * *

Foreign Stamps

THE Foreign Stamp Bureau has rendered valuable service to the Society for many years and substantial sums have been contributed to the funds through its sale of stamps. Recently a friend in Teignmouth discovered a packet of stamps while spring cleaning and handed them to the Stamp Bureau Honorary Secretary with the remark: "If you like to have this packet of stamps and make use of them you can, otherwise I shall burn them." The gift was accepted and the stamps sold for over £3. Other friends in all parts of the country are invited to hand any stamps they can spare for disposal in a similar way. They will be gratefully received by Mr. H. W. Smith (Honorary Secretary), Wykeham, Penny Acre Road, Teignmouth, Devon.

* * * *

Dr. E. H. Selwood, M.A., B.Sc.

DR. SELWOOD has rendered many services to the Society, not the least of which has been his secretaryship of the Baptist Teachers' Association. He has recently retired from his professional post and the General Committee has seized the opportunity to appoint him as the Society's Honorary Librarian. He is now engaged in making a new register of our records and treasures. He will welcome gifts to supplement these and will answer enquiries, which should be addressed to him at Sunnylands, Kettering.

FOR LOBBY POSTER NO. 4

150,000 GUINEAS!!!

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BAPTISTS MAY SURPRISE

the world by the magnitude of their response

Baptists have succeeded in the past

Help them to succeed NOW!

New Publications

1942 CELEBRATIONS publications continue to meet with a wide sale. The two most recent issues have leapt into favour. The first is Dr. Dakin's *William Carey*, 6d. net (by post 8d.), and Dr. Laws' *Andrew Fuller*, 2s. 6d. net (by post 2s. 9d.). A new edition of another *Life of Carey*, by S. Pearce Carey, and an edition of the same author's *Samuel Pearce*, will also be available; and it is hoped to publish a life of Robert Hall at 2s. 6d. net.

* * * *

The Rev. W. S. B. Davis, B.A., B.D., of India, has been awarded the Ph.D. degree of Edinburgh University.

* * * *

Serampore College

LATEST letters received from Principal Angus tell of emergency measures taken to meet conditions arising from the advance of the war menace towards Calcutta and the Hooghly district.

Evacuations of many educational institutions from the city have been arranged to inland stations. But the work of the College at Serampore has continued without serious reduction in the student enrolment.

The Annual Convocation was not held, but a private friendly visit by H.E. the Governor of Bengal greatly encouraged the Staff and the student body. The examination results in Arts, Science and Divinity have all shown a high average of successes. Precautions have been taken against war damage to the Library treasures. The completion of twenty-five years' service at the College by Principal G. H. C. Angus was celebrated and a presentation was made by the Staff and students.

The first holder of the Mackison Research Scholarship, a B.D. graduate of Serampore from the Khassia hills, has used the additional year of residence in the College in preparing a book of Introduction and Notes on Hosea, Amos, Micah and Isaiah 1–39 in the Khassia language. It is being recommended for publication for the use of the Khassia Mission of the Welsh Presbyterian Mission.

C. E. W.

United Action

AS the result of war conditions, the Bishop of Colombo called a meeting of school people, including Anglicans, Methodists and ourselves. As a result we agreed to attempt to run joint Christian schools for this part of Colombo. The classes below standard IV of Carey, Wesley and St. Paul's girls were to meet in our buildings. The Director of Education expressed his approval of these arrangements, but would not consider the idea of joint schools, as he preferred that the schools should be regarded as working alongside, while they shared teachers and had joint classes.

Up to now the plan is working well. We have fifty-eight children, while Wesley has about ninety. At the moment we have four teachers for our children. The position of other teachers has been safeguarded by the authorities, who have agreed to place them in other schools or find them employment in civil defence schemes.

The experiment of working with Wesley and St. Paul's schools is interesting and helpful. We have much in common. The standard of teaching and the capacity of the children is very similar. Plans have been suggested for the grouping of Christian schools, although these have been shelved for the time being and did not apply to Colombo. No one here wishes Carey to lose its identity and, provided it justifies its existence, as I hope it does and will, there seems to be no reason for permanent amalgamation with any other school. I hope, however, that our Christian schools will draw nearer together and help each other more. These sentiments of fellowship may serve us in good stead when peace returns, for I am afraid international peace may be followed by educational war.

H. W. SPILLETT

* * * *

An Old Boy Returns

"WE are greatly looking forward to the coming back into our midst of Yisu Das Tewari. As a Brahmin lad he made his first confession of Christ at one of our Old Boys' meetings. His is a very rare spirit, and in the eight years since his baptism he has developed into a mature Christian character. He was bitterly persecuted by his family for a long time, but his wife has now decided to come and live with him. We long for the time when she, too, will find her Master in Christ Jesus. Yisu Das, after various experiences, has been for the last three years at Serampore College, and he is coming to us for the evangelistic side of the work among the boys, their families, and old boys.

A Medical Outpost

"I AM now able to have a room fitted as a dispensary and a number of folk come day by day for treatment. Last summer I was asked to take over a dispensary in Thandiani, a little place on the border of Kashmir which had formerly been run by the C.M.S. It proved to be a district of some 300 square miles with a population of half-a-million. There is no other doctor and so it is a worthwhile job. Folks come from distances up to forty miles over the mountains and, though some were beyond medical aid, there were many, especially children and babies, whom we could help. The people are a fine upstanding tribe practising a very degraded form of Mohammedanism. Tuberculosis is rife, probably because the people are snowed up for many weeks in the winter, and live packed together in thin tiny earth-covered log houses. Deficiency diseases are also prevalent. We are hoping to go there again this summer and I expect that we shall be even busier than before. Thandiani is a very lonely hill top—8,800 feet high—and very different from the dry dusty plains around us here. The people, too, are very different, and yet their deepest needs are one with ours—a realisation of sin forgiven and the power which our Saviour, Jesus Christ alone can give to help us to conquer selfishness and to live lives of service and love for His sake."

GWLADYS BRADNOCK

* * * *

Cheer from Baraut, India

"THERE is much encouragement in this district. Only three days ago we had a special meeting in a village where for years we've seemed to make no progress, to take the signatures of twenty families who had expressed the desire to be prepared for baptism. I'm glad to say Miss Davies has the encouragement of that being in one of 'her' villages. It's not all like that. There are other places that give us much concern."

HILDA PORTEOUS

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—A member of Dalston Lane Baptist Church, 10s.; A.R.K., £5; V. King, £1 10s.

Medical Fund:—A Friend, medical work in India, £1; Student Nurse, £1; Webster, Mrs. H. S. 10s.

1942 *Fund*: Lincoln, £42 7s. 6d.

China Relief:—A member of Beechen Grove, Watford, 10s.

Football for Congo:—"Afric," 5s.

Departures

19th September, Rev. E. G. T. Madge, B.A., B.D., for Calcutta, *en route* to Unoccupied China.

29th September. Rev. J. Cross, for Udayagiri; and Rev. D. N. Clarkson Piper, M.A., for North India.

Birth

24th September, at Yakusu, to Dr. and Mrs. S. G. Browne, a son—Derek Stanley.

The Mission House is 19, Furnival St., London, E.C.4

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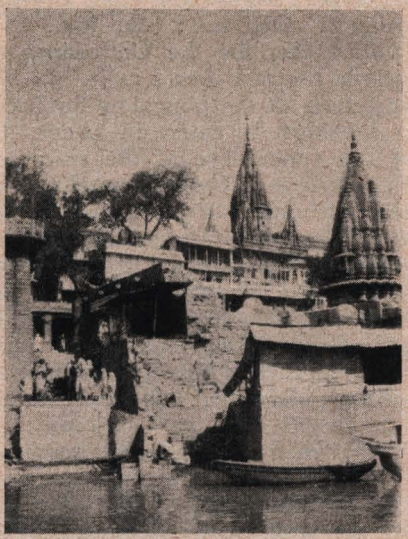
OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

WAR-TIME CHRISTMAS, 1942



BENARES BURNING GHAT

IT is cheering to know that there are many people who will be happy this Christmas because they will be keeping the festival, for the first time in their lives, as new converts who through Christian Missions have received the Gospel this year. Even in a time of World War they can rejoice in the meaning of Christmas to their own hearts, and to their families and in the new fellowship of the Christian Church. It is not the missionary message that the war has discredited, but the people who have rejected it. Christians everywhere hail with joy their new fellow believers at this holy season.

THE angel heralds sang at Bethlehem of *Peace on earth among men of goodwill.* Peace and goodwill can never be separated. The nations have had experience of an armistice and signed treaties accompanied by ill-will, and that was not peace. It is by enemies becoming friends that peace is established. And that is a miracle that, thank God, can be performed by Him whose birth we celebrate at Christmas.

THE Christian religion all gathers about Him who was the Babe of Bethlehem. We are witnesses of Him to the uttermost part of the earth. The Gospel worthy of all acceptation is that Christ Jesus came into the world to save sinners. That was the inspiration of our B.M.S. forerunners in 1792. It is ours to-day. We build our faith on the fact of Christ the Mighty Saviour of Bethlehem, and Calvary and the empty tomb.

THE greatest birthday in human history was that of Jesus, a non-European, a native of the Middle East, a poor Jew of the working classes, in a land conquered by foreigners. How the grandeur of His lowliness rebukes all pride and senseless boasting, all exploitations and colour-bars and oppressions !

He himself taught His disciples to be humble by setting a little child in their midst. A little child is set in the midst at Christmas that the world may learn that except we be converted and become as little children we shall in no wise enter into the kingdom of God. C. E. W.

A HAPPY MISSIONARY : THE LIFE STORY OF FRANCES E. COOMBS OF CHINA. Compiled by MARGARET E. WENHAM

6d. net (by post 8d.) *Just Published.* The CAREY PRESS, 19, Furnival Street, London, E.C.4

THE GREAT DAY IN NORTH INDIA

By KATHLEEN M. LEWIS, Bhiwani

The message of joy has long been known in India. Here are pictures of what the festival means to a variety of people.

BLOW! . . . It can't be time to get up yet. . . . Hopeful glance towards the window. . . . Just dawn. . . . Preparations for grateful snores for an hour or so. . . . But there are stealthy noises outside on the veranda. *Whatever* . . . ? And suddenly there is singing :

> " Ahead goes the star,
> Wise men follow.
> My Saviour is born, dear Saviour."

And one's spirit leaps awake—*Christmas !* A vague group of muffled figures appears at the door in the chill dawn of the cold weather in North India. " May the great day be blessed ! " " And to you, also ! " More carols.

Tea and toast and the gramophone playing English carols. Then the joyful round of the Christmas morning. The small cart is piled up with two missionaries, the driver and numerous small parcels of Christmas gifts to be taken to the poorest of our Christians from the churches at home. The cart departs in a cloud of dust and glory, pelts through the city gate and draws up at a little group of flat-roofed, mud-walled houses. A battering on the door, a sudden stirring inside, and the door is unbarred. " May the great day be blessed ! " The bundle is clasped by small brown hands. There is a general leaping round to see which garment is for whom. On goes the cart.

MEANWHILE at the hospital there has been a triumphal tour of the wards and nurses' quarters. One never knows what form of vehicle will bear round the Christmas gifts to nurses and patients. It may be a ship and crew ; or a bullock cart, driver and passengers. Of course, the doctor, Miss Sahiba, is just recognisable as a babu, complete with loincloth, shirt, turban and moustache. And that is Sister-jee, dressed as a village woman. But who is the back legs of the bullock ? By a process of elimination both pairs of legs are identified. Shrieks from the nurses and much gaiety as the cart lumbers along. The bullock falls about in impossible positions, and the brown-paper horns lose their pristine shapeliness. Oh, fun ; oh, joy !—it is the Great Day for the Christians, and the whole hospital shares in it.

We return to the bungalow for breakfast. Porridge is eaten in peace, but upon the appearance of the ubiquitous eggs (!) there is a blast of sound outside. A dozen trumpets of individualistic tendencies blare in an orgy of self-expression, together with a thumping of drums. It is the Christian band playing with great fervour. After a few moments of indistinguishable bursts of—er—music, the English tune emerges, unusually timed, with most expressive twiddley bits. It is the Great Day.

NOW comes the Christmas service in the church. Christians pour in, all the children sit on the floor, all down the aisle with every bench full. There is much singing and prayer and a great sermon by the Indian pastor. And then the great " singing and playing " follow, when everyone who so desires may sing, or play the hand harmonium, or recite, at great length and with much appreciation.

BHIWANI MISSION SCHOOL PARENTS' DAY

During an interval everyone goes home for a morning meal, and the Christians who have gathered from villages miles away are fed in the homes of the Indian evangelists.

THE afternoon is the occasion of the Great Jalsa, the party. Through the Hansi Gate, outside the city, down the sandy, dusty road, the Christians stream to gather in the compound of the women missionaries' bungalow. It is a great gathering. The lads troop round with big trays of sweets (which look to English eyes like yellow golf balls, cooked sausages and round shortbreads). There are also tea and a piece of fruit cake for everyone. The "cold weather" sun is pleasantly hot. There are singing and games and races for the young ones, and everyone sits in a large circle, one fellowship.

IT is a great day, from the rising of the morning until dusk. And to-morrow there is the Sunday School Jalsa. And next day the Zenana Jalsa for the city zenana women; and sports' day for the nurses; and picnic for the day school. It's *Christmas*!

CHRISTMAS-TIME IN THE KOND HILLS

By SIDNEY WAKELIN, Udayagiri, India

This article tells how Christmas is kept by a primitive people among whom the Gospel has made great strides.

CHRISTMAS-TIME in the Kond Hills is a time of great rejoicing. The non-Christians also join in the general expressions of good-will and feel that they must have new clothes to mark the occasion. Often the men-folk have to content themselves with last year's shirts, but what a joy it is for the girls to arrive at church with every hair put in place with oil, and wearing new saris still stiff with their shop creases and the manufacturer's trademark obviously displayed. This proves their newness. The days preceding Christmas are days of queueing and waiting for garments to be finished by the derzi who sits sewing in the street or on the veranda of a shop. No sooner are the garments finished than they are snatched up and carried away triumphantly. It has been found expedient to be like the importunate widow if one wants to be sure of one's garments for the great day. On one occasion a bride arrived at church before the bridegroom who an hour later was discovered patiently waiting for his shirt to be made! One needs to be sure of one's clothes for Christmas.

Whitewash and paper-chains! Yes, for many Christians the world over paper decorations add to the joys of Christmas, but ordinarily whitewash does not form part of the joy! For many of the Christians of the Kond Hills, whitewashing the church is considered to be a splendid way of celebrating, so members of the various churches meet together to discuss ways and means whereby whitewash might be bought so that on Christmas Day, at least, the church shall be fresh and clean.

CHRISTMAS Day with its service is one of the outstanding days of the year. There is such an air of expectancy, so much joyousness and simple pleasure in a decorated church to mark the day. Every Christmas, enterprising youths work hard cutting out paper letters so that on reaching church on Christmas morning we shall be reminded that it is a birthday celebration. "Nenju Jisu Kristo gari atenju." "Jesus Christ was born to-day." So we gather to give thanks and sing the Christmas hymns. Who would miss church on Christmas morning!

Christmas Day is the "Christmas in the Home" day, a day for real fellowship with friends and neighbours who join at meals—special meals to mark the great day. But with the passing of the day Christmas is not finished. Oh no! There is another Christmas Day, a feast day for the whole of the Church. Each church or group of churches so plans its feast day that missionaries are able to share the festivities. Curry and rice each day for more than a fortnight is the missionaries' lot!

THE Feast Days mean so much. There is the planning and preparation of each community, decisions as to how much ought to be contributed—in some cases 1½d. per person if rice is to be supplied by those who come to the feast! There is the old problem of receipts and expenditure. Whether one or two goats ought to be bought needs careful thought. Dahl, salt, curry-powder, leaf plates, a pumpkin perhaps, onions, cooking-oil, all these items have to come within the amount collected. Then those upon whom most of the work will fall are chosen. Who is to buy the goats and supplies? Who is to kill the goat, cut the meat and wash the intestines so that these may be added to the supply? Cooks and servers have to be chosen. What fellowship there is in all the planning!

BHIWANI: SUNDAY SCHOOL CHRISTMAS PARTY

The feast day comes and long before dawn preparations begin. However, occasions have been known when the missionaries have arrived before the goat has been killed. Time is really no object, for the longer the preparations, the hungrier the people will be when everything is ready!

BEFORE we sit down there is a great washing of hands and rinsing of mouths, leaf plates are set out in rows and "without looking at the faces" of the people they are serving, the deacons and others give out the food. It has been known for a deacon to give his wife or child an extra nice looking piece of meat or a very special piece of gristle to chew! The women and children sit down first and the men have their meal after the women and children have finished. When all the plates are heaped and all seated, thanks are given. "What long graces they say in the world!" How anxious the little children are to begin, but not while mother looks disapprovingly! So a steady flapping is maintained over the pile of rice to keep off the flies until grace is finished. Then there is a general attack with constant requests for more. More rice, more dahl, a little more meat, this given very sparingly. There is no need to question the children whether they have had enough! They resemble balloons!

A feast, games, competitions, prayers, singing, thanksgiving, all have their part in the Christian fellowship of the people of the Kond Hills at Christmas-time as they thank God for His Gift at Christmas.

CHRISTMAS WITH THE BEMBE CHRISTIANS

By HANNAH HILLARD, Portuguese Congo

The Gospel has taken root in Bembe in the last ten years. And the tidings of great joy have yielded a rich harvest.

CHRISTMAS begins long before December 25th. On the station and in the villages teachers are conducting carol practices and rehearsing nativity plays in every spare moment. The village band, of goat skin drums, reed flutes and scrap iron triangles, commands the eager following of all the small people at all its practices. Final rehearsals have a way of sending your heart to your boots. When, for instance, three stately wise men dash off the platform as if being pursued, and your principal shepherd, in spite of lovely pictures and much teaching,

cannot see the need for eastern dress! His new brown shoes and grey flannels will be far more impressive. They will.

It has been with a shock that the truth has come home the last few Christmases, that Joseph, the lowly carpenter to us, is represented by the richest man in our town. For one who makes doors, tables and beds, is sure of a good income and many are the youths willing to be his apprentices. Silver cardboard stars were made to pin as shining lights in the night-black curls of the five- to ten-year-olds. Imagine my feelings on the last rehearsal to find one little girl with her head newly shaved as bald as an egg.

CHRISTMAS EVE. Our school-chapel is beautifully decorated with nativity pictures. Tastefully arranged vases of red, gold and white flowers are everywhere. Windows are hung with flowering creepers and pillars are hidden with massive palm fronds. At intervals throughout the night the voices of carollers sing *Peace on earth, goodwill to men.*

Christmas Day. 7 a.m. All the missionaries and their families meet at the appointed house for breakfast, carols and worship of the Prince of Peace. A bell announces the arrival of Father Christmas and we see him with his sleigh (upturned table) gaily decked with palms, coloured glistening balls and jingling bells, and laden with gifts. Little white children are excited but awed. Black children remain awed only. To them it speaks of the unknown which is so full of fear.

8 a.m. Girls and boys, with solemn immovable expressions befitting the occasion, receive bulging bags of soap, drawing or exercise books, pencil and toy. For these we are grateful to Ropeholders, G.A.s and Sunday Schools in Britain. For the children to show pleasure and surprise on these occasions is not the thing. But later on a deputation visits us with thanks. These gifts are often afterwards seen in far away towns as the cherished possession of old respected uncles or of a youthful relative who is the child's superior.

LATER in the morning the service bell rings and the waiting crowd surges into the beautifully decorated chapel. Infant school helpers, dressed as shepherds, wise men, angels and the common people of Bethlehem, are waiting behind screens of palm fronds with their hearts beating rapidly because of the coming ordeal before them. Infants are massed in front of the platform each with a silver star shining amidst his woolly curls — ready to sing, recite and act the story of Christmas in Ki-Kongo and Portuguese. The service begins with a carol for all. Then parents in front seats listen anxiously, but proudly, to their children. Some Christian parents have helped in their homes to teach their children the words of hymns and text. In the nativity play which follows, the helpers acquit themselves so well that the awed congregation, seeing the story for the first time, thinks it is over all too soon.

One Christian mother of two little boys sought me out afterwards with words of appreciation. I said it was difficult to make the same old words have freshness. With real sincerity she replied: "The old story is always new."

At the close of the service, the young girls quickly form rings and, with carefree, joyous abandon, enjoy their singing games. Later the boys have a football match. The older folk exchange visits and some even have a tea-party of goodwill and fellowship.

4 P.M. We take a run out to some of our villages. All is quiet, for everyone is sleeping after the previous long night of journeying to neighbouring villages and government posts at which carols have been sung in Ki-Kongo and Portuguese. A short morning service in each place has crowned a happy night. Soon they will wake refreshed and, with their teacher-evangelist, they will talk over and over again all that has happened.

And so, slowly, but surely, Bembe, but ten years old, is learning and passing on the angels' message, *Peace on earth, goodwill to men.*

Those Christmas Presents

THE problem of choosing Christmas presents will be greater than ever this year. In fact, presents will be hard to get. The Carey Press is eager to help you in this dilemma. Why not give books, and missionary books at that? Make this Christmas a Celebrations occasion by buying and giving some of our new and popular books. If you write to the Trade Manager, Carey Press, 19, Furnival Street, London, E.C.4, he will gladly give advice and send books according to your need.

KEEPING THE FESTIVAL IN CHINA

By J. S. HARRIS, Choutsun, Shantung

China, too, knows Christmas as the result of missionary work. Our prayers rise for Chinese Christians, who will keep this Christmas bereft of their missionary friends.

THE Chinese calendar officially is the same as ours, but the lunar or farmer's calendar still decides the observance of most festivals. The fifteenth day of the eighth moon is the Harvest Festival, and one of the three great business settling days in the year. On that day the beggars' guild expects a larger contribution from the shopkeepers, and their leader, with that delicious humour which pervades Chinese life, gives a hint by offering a tray of fruit and sweets before each shop as the procession passes. No one is expected to take anything from the tray, but to give more than they would on ordinary occasions.

Christmas Day, one of the great Church Festivals, is being more and more observed far beyond the borders of the actual church membership. At each of the main church and district centres (formerly referred to as Mission Stations) special efforts are made to cause Christmas Day to be remembered by all classes of the people.

RELIEF WORKERS AT REFUGEE CAMP, PEICHEN, CHINA: A CHRISTMAS PICTURE

In Choutsun, which is roughly the geographical centre of the whole Shantung B.M.S. area, Christmas Day is a busy and happy occasion. Evergreen arches with three Chinese words in gilt characters, viz.: "Shung Dan Jieh," i.e. "Holy Birthday Festival," are put up in front of church, hospital, schools and Y.M.C.A. The city church arranges for the distribution of one pound of freshly made Chinese steamed bread rolls to each of about one thousand of the most needy people. The cost of this is met by local subscriptions, and some of it is given quite voluntarily by the recipients of registered letters to the Christian postman who brings these letters. There is a good opportunity for some hours of open-air preaching to this large crowd waiting for the bread rolls. At last the tiny tickets are all given in, and the rolls exchanged for them.

IT is now time for the Christmas Service and the church is packed. Some ten to twenty items written on the blackboard are gone through. Hard-headed city business men cannot restrain their applause when the kindergarten children give their action songs. A group of some fifteen men from a Christian factory sing a hymn which they have specially prepared. There is a weekly Bible Class held at their factory. Some of the older Christian women give another item.

Many who attend this service have never been inside a place of Christian worship before. Peanuts and Chinese biscuits are given to the children after the service. Young mothers sit in the front rows with their little babies who are brought for Dedication on Christmas Day.

Every hospital and Christian institution shares in Christmas festivities including presents to patients (especially to children), ward entertainments and Scripture stories dramatized, carol singing and special gatherings, at all of which a short address on the Christmas message is given. Each circuit or group of village churches holds similar gatherings which are always largely attended by friends and relatives of Christians, and by many of the general public.

WE spent a trying Christmas Day at Choutsun in 1937, for we had been bombed the day before, and on the evening of Christmas Day the Japanese soldiers entered and gained control. All day long multitudes of people had been fleeing from every gate of the city. Let us hope we shall never have another Christmas Day like that.

There is a steady increase in the use of Christmas and New Year cards. Several features are outstanding in the growing Chinese observance of Christmas.

(1) It is a day of rejoicing for the Christian community, and especially for the children of the church.
(2) It is a day on which some practical service is rendered to the needy.
(3) It is a day which is made the the most of as an evangelistic opportunity.

Even the Christian world is only very slightly informed about the terrible and colossal suffering of the patient Chinese race in these years of war, and we must all pray that the Chinese may soon be able to celebrate again the Birthday of the " Prince of Peace."

FROM THE EDITOR'S TABLE

New Year Prayer Meeting

THE Annual United Meeting for Prayer on behalf of missionary enterprise will be held on Friday morning, January 1st, 1943, in Kingsgate Baptist Church, Holborn, London. Full particulars will be announced in the churches and the religious press later.

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Nominations for General Committee

EACH association, missionary auxiliary, contributing church and subscriber is entitled to make nominations for the General Committee of the Society for 1943–44. Such nominations should reach the Home Secretary, the Rev. J. B. Middlebrook, M.A., 19, Furnival Street, London, E.C.4, not later than January 31st next.

* * * *

Universal Week of Prayer

ONCE again this week, organised by the World's Evangelical Alliance, will be observed from the first to the second Sundays in January. Our mission fields will join with Christian people in all parts of the world in this event, which has a peculiar significance in these times.

* * * *

A Happy Missionary : The Life Story of Frances Coombs. Compiled by Margaret E. Wenham. 28 pp. Portrait. 6d. net (by post 8d.). Carey Press.

MISS COOMBS served for nearly thirty years in China with the B.M.S., and spent most of this time in educational work in Taiyuanfu. This story of her life shows how she made this an avenue for successful evangelistic witness and for the building of Christian character in her women and girls. It also lifts the veil on the secret of her power and endurance in face of obstacles and difficulties. It is a record of a worthy life.

Dr. Dakin's " William Carey "

THIS book, which is having an extraordinary sale here, is being produced in America by the Sunday School Board of the Southern Baptist Convention.

Meanwhile the first edition of 10,000 copies which the Carey Press produced, is exhausted. A second edition of equal size will soon be on sale at 6d. net (by post 8d.).

* * * *

The Outstretched Hand. A. E. Moore. 24 pp. 9d. net (by post 11d.). Carey Press.

THIS is a new play compiled by a practised hand. It takes us first to Carey's day ; then to our London headquarters ; and finally to each of our mission fields. It is admirably conceived, ably written, and is sure to be popular.

* * * *

Two Ends of a Rope. David Kyles, M.A. 16 pp. Coloured picture cover. 4d. net (by post 5d.). Carey Press.

HERE is the story of Carey and the beginnings of the B.M.S. told for children. Mr. Kyles has had the advantage of missionary service in India, and he knows Serampore and its associations. Sunday School teachers will find this excellent as a gift to their classes.

* * * *

Blue Peter. J. ROLAND EVANS. 3s. 6d. net.

THIS romance of William Carey's English years by J. Roland Evans has enjoyed a swift sale. A first edition of 3,000 copies has been sold out. The publishers now announce a Second Edition, designed as a Prize, or Presentation Gift-book. The new book will be enlarged ; there will be four illustrations in sepia by the well-known artist, Ernest Prater, and it will be enclosed in a three-colour dust wrapper. Issued in time for Christmas.

"Eagle" Books

FOUR new issues have been published in this ever-popular series. No. 45. *Tom Tiddler's Ground:* Bishop Bompas of the Arctic. No. 46. *Forbidden Cities:* Joseph Cox of China. No. 47. *Lady in Prison:* Elizabeth Fry. No. 48. *Go and Find It:* Kendall Gale of Madagascar. 3d. each (by post 5d.). Carey Press.

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FOR LOBBY POSTER NO. 5

THE
BIBLE MUST SPREAD
THROUGH THE
B. M. S.
AS IT HAS DONE IN
THE PAST

The Great Decision: An Outline of Christian Discipleship for Inquirers. F. Townley Lord, D.D. 32 pp., 2d. net (by post 3d.), 1½d. per copy for 50 to 100 copies, 1¼d. per copy for over 100 copies. Kingsgate Press.

THERE should be a great welcome for another timely edition of this valuable booklet, which is admirably suited for placing in the hands of all who are seeking to know Christ and His way, and to unite themselves with His Church.

* * * *

As Usual in India

"OUR bazar preaching in Barisal goes on as usual and we get a fairly good crowd to listen. Our sales of gospels and hymnals the last three times have been 90, 128 and 144. I have also started a weekly Bible Class here and the attendance so far has been very encouraging."

HAROLD GRIFFITHS

* * * *

After Fifty Years

THE Church in Shensi has grown in fifty years to a membership of 4,000 with churches in San Yuan, Sian, Lin Tung, Weinan, and more than a hundred villages scattered over the district; and of course the large hospital in Sian run by the mission. Sometimes we get discouraged and feel the Church is weak and lacking in leadership. So it is good to look over the past and see what God has done and take hope and courage for the future. This is a good time to check up on our past triumphs and failures and to make plans with God's guidance for the future. In Sian, in spite of war conditions and lack of adequate funds and buildings, George Young and others with our Chinese leaders have made a venture of faith and opened a Bible Institute with an enrolment of between thirty and forty members. These classes are held daily for city people along with evening classes for young people.

Here in Weinan we have happy relationships with the Chinese men and women evangelists, but we need more keen lay leadership before the church can be a real power in the city.

W. C. BELL

* * * *

The Native Church

"WE have not been able to manage the regular monthly women's meetings on our petrol ration this year. We have the weekly ones in the districts round here and have one in the further villages whenever possible. We were allowed petrol for February 20th, and sent out women workers to fifteen of the churches to lead the meetings. And in most of the other churches prayer meetings were held, led by the women or someone else on the spot. This year we have increased the number of Bible women to six. All are shaping well."

DAISY WEBB, Kond Hills

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—"H. J.," in memoriam sale of jewellery, £1 4s.; "M," Crouch End, £1; R. S. W., 10s. 6d.; The Lord's tenth 10s.

Medical Fund:—"Poplar" work among Lepers, £1 10s.; R. S. W., 10s. 6d.

China Relief:—"Poplar," £1 10s.

1942 *Celebration Fund:*—For the work of the B.M.S. in India, 10s.; A China Missionary, Woking, 5s.; In memory of my dear ones, Nottingham, £2; S. H. S., £7 10s.

LEGACIES

The following Legacies have been received in recent months:

1942.		£	s.	d.
Aug. 21	Mrs. T. D. Morgan	15	0	0
25	Miss R. Moore	50	0	0
25	Miss A. Jackson	750	0	0
Sept. 9	Mr. W. R. Carter	90	0	0
30	Mrs. H. Williams	90	12	3
30	Miss A. M. Springett	20	0	0
Oct. 6	Miss A. M. Slater	5	0	0
9	Miss A. B. Jones	900	0	0
12	Mr. J. Harries	2	0	0
13	Mrs. A. S. Smith	100	0	0
15	Miss MacDonald	92	2	5
16	Rev. J. J. Knight	10	0	0
16	Miss H. M. Spear (work at Yakusu).	100	0	0

Arrival

11th October, Mrs. Adam Black, from Shanghai.

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